

TOWARDS UNDERSTANDING
THE REALITY OF
JANNAH
(THE PARADISE)

Allah (swt) said:

"I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing."

~ Prophet Muhammad (pbuh)

[Sahih Bukhari: Book #60, Hadith #303]

By
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**PUBLICATION: REALITY OF JANNAH (THE
PARADISE)**

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

[In the Name of Allah, the Most Gracious, the Most Merciful]

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ -
مَلِكِ يَوْمِ الدِّينِ - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَعْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

[All praise and thanks be to Allah, the Lord of existence. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense. You (alone) we worship, and You (alone) we ask for help. Guide us to the straight path. The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray]

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FOREWORD

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

(In the Name of Allah, the Most Gracious, the Most Merciful)

All praise be to Allah (SWT¹) worthy of worship, the Lord of the Worlds, the Sustainers of the heavens and the earth, Who has guided us to His straight path and favored us with His perfect religion, Islam and His beloved Prophet Muhammad (SAW²), the Seal of His Prophets and Messengers. We exalt him and seek His help. None can misguide him whom Allah [SWT] guides and non can guide him whom Allah [SWT] misguides. I bear witness that there is no God except Allah [SWT], alone without any partner, and I bear witness that Muhammad (SAW) is His Slave and His Messenger. I believe that the best speech is the Book of Allah [SWT] and the best course is of

the course of Muhammad (SAW) and the worst things are acts of shirk and bid'ah (religious innovations) and every innovation is an error and a fragment of the imagination.

This Book is evidenced based from authentic sources of the Quran and Sunah of the Prophet (SAW) and the work of some Muslim scholars. Accordingly, the primary sources used are: Tafsir Ibn Kathir and Kutub Sitta (six books of Sunah), namely: (i) Sahih Bukhari; (ii) Sahih Muslim; (iii) Sunan Abu Dawud; (iv) Jami AtTirmidhi; (v) Sunan Nas'i and (vi) Sunan Ibn Majah.

This book consists of twentyseven (27) Chapters. Chapter 1 consists of Introduction. Chapter 2 consists The Intercession And Successful Believers Gathering At Al-Kausar and includes: The Intercession; and Gathering At The Fountain of Al-Kausar. Chapter 3 consists of The Creation Of Paradise And Its General Description And Size and includes: Creation of Paradise; Description of

Paradise; and Size of Paradise. Chapter 4 consists of The Gates of Paradise. Chapter 5 consists of The Levels And Grades Of Paradise. Chapter 6 consists of Names Of Paradise and includes: Darul Firdous: The Highest Level Paradise; Darul Muqaama; Dar Al-Salam; Dar Al-Akhirah; Al-Jannah; Jannat Al-Adn; Jannat AlKhuld; Jannat Al-Ma'wa; Jannat An-Na'eem; Maq'Ad Al-Sidq; and Al-Maqam AlAmīn. Chapter 7 consists of The Highest Position In Paradise. Chapter 8 consists of Differences Between The Levels of Paradise. Chapter 9 consists of The Soil of Paradise. Chapter 10 consists of The Rivers And Springs Of Paradise and includes: The Rivers of Paradise; Al-Kawthar; and The Fountains And Springs of Paradise covering: Kafur, Tasneem, and Salsabil.

¹ Subhana–Wa- Tallah [SWT] ² Salla-Aalla -Wassalam (SAW)

Chapter 11 consists of The Light of Paradise. Chapter

12 consists of Sidrat AlMuntaha. Chapter 13 Consists Of Gardens, Trees And Fruits Of Paradise. Chapter 14 Consists Of The Animals And Birds Of Paradise. Chapter 15 Consists Of The Shade Of Paradise. Chapter 16 Consists Of The Palaces And Tents Of Paradise. Chapter 17 Consists Of The Characteristics Of Paradise: There Is Nothing Like It. Chapter 18 consists of The First People To Enter Paradise. Chapter 19 consists of Admittance To Paradise. Chapter 20 consists of The Reception Of The People of Jannah. Chapter 21 consists of Those Who Take Their Positions In The Highest Levels. Chapter 22 consists of The Sinners Among The Believers Will Enter Paradise. Chapter 23 consists of The Sinners Among The Believers Will Enter Paradise. Chapter 24 consists of The Reaction Of The People Of Paradise.

Chapter 25 Consists of The Bounties And Delights Of The People Of Paradise and includes: General; Ridwaan

Paradise; and Size of Paradise. Chapter 4 consists of The Gates of Paradise. Chapter 5 consists of The Levels And Grades Of Paradise. Chapter 6 consists of Names Of Paradise and includes: Darul Firdous: The Highest Level Paradise; Darul Muqaama; Dar Al-Salam; Dar Al-Akhirah; Al-Jannah; Jannat Al-Adn; Jannat AlKhuld; Jannat Al-Ma'wa; Jannat An-Na'eem; Maq'Ad Al-Sidq; and Al-Maqam AlAmīn. Chapter 7 consists of The Highest Position In Paradise. Chapter 8 consists of Differences Between The Levels of Paradise. Chapter 9 consists of The Soil of Paradise. Chapter 10 consists of The Rivers And Springs Of Paradise and includes: The Rivers of Paradise; Al-Kawthar; and The Fountains And Springs of Paradise covering: Kafur, Tasneem, and Salsabil.

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Allah And Looking At His Face (The Greatest Delight); The Dwellings Of The People of Paradise; The Garments And Jewelry of Paradise; The Thrones, Couches And Carpets of The People of Paradise; The Women of Paradise; The Youthful Servants of Paradise; The Food And Drink of Jannah; The Vessels And Plates of Jannah; The Gatherings And Conversations of The People Of Paradise; and The People of Paradise Will Laugh At The People of Hell. Chapter 26 consists of The People of Paradise and consists of: Who Are The People Of Paradise; The Leaders Of The People of Paradise covering: The Leaders of The Men, The Leaders of The Women, and The Leaders of The Youth; The Children of The Believers; The Children of The Mushrikeen; The Number of People From This Ummah In Paradise; and Will There Be More Men Or Women In Paradise? Chapter 27 consists of Summary and Conclusion. The Book is supported with Bibliography.

I acknowledge my sincere thanks and gratitude to Ibn Kathir and all those who have contributed in the great work of producing Tafsir Ibn Kathir in English-Arabic Edition, which I have used as a principal source. May Allah grant mercy upon Ibn Kathir and make him among the residents of His Paradise. I request the readers to make Du'a for my real success in the life hereafter!

Finally, with full sincerity and devotion I ask Allah [SWT] for His forgiveness for any mistakes and shortcoming in this work and in general. O Allah accept this work from me as work done solely for your sake. Praised be to Allah, the Lord of the Worlds!

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Chapter 1

INTRODUCTION

Allah [SWT] has beautifully described the Paradise, as in Surah Muhammad the Quran confirms:

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ.....﴾

(The description of Paradise which is promised to those who have Taqwa, (is that) in it are rivers of water that are not Asin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord.) Quran 47:15)

Imam Ahmad recorded from Hakim bin Mu`awiyah who narrated from his father that Allah's Messenger (SAW) said: (Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The

rivers then gush out of them. At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, "Hasan Sahih. In the Sahih, it is recorded that Allah's Messenger (SAW) said: (When you ask Allah, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.)

Jannah is unimaginable as in a Hadith Quudsi it is narrated: " Allah says: I have readied for my righteous servants such provision which the eye has never seen, the ear has never heard of, the human mind has never imagined of" (Muslim). Jannah has eight gates as it is narrated in a Hadith: "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting." [Bukhari] "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca

and Busra (in Sham)." [Bukhari]. "The person that contributes a set of clothing in the path of Allah, will be called forth by the doors of Jannah "O servant of Allah! come hither! Those who engaged in salat (abundantly) will be beckoned by the "Door of Salat"; "Those regular in jihad will be beckoned by the "Door of Jihad" Those generous in charity will be beckoned by the "Door of Charity". Abu Bakr (ra) thereupon asked if there would be any person whom all the doors of Jannah will beckon? He replied that he hoped Abu Bakr (ra) would be amongst such persons (whom all the doors of Jannah would beckon.) (Bukhari).

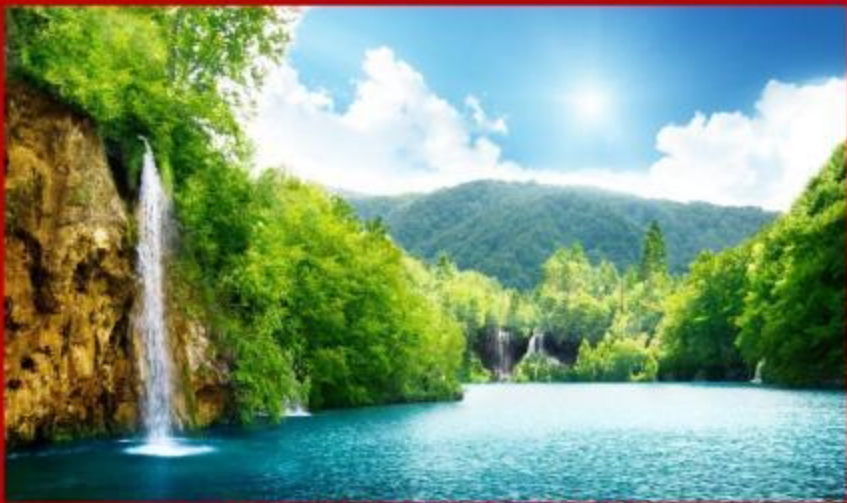
It is narrated in a Hadith: 'Jannah has there are 100 levels (storeys) that Allah [SWT] has created for those who strive in His path and the distance between each of these is similar to that between the earth and the sky; (therefore). Whenever you ask Jannah of Allah, ask for

Jannatul- Firdaus because it is the highest and focal point of Jannah. Upon it is the Arsh of Allah [SWT] and in it is the source of the rivers of Jannah.' (Bukhari)] In another Hadith it is narrated that: "The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Apostle! Are these lofty mansions for the prophets which nobody else can reach? The Prophet (SAW) replied:" No! "By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Apostles." (Bukhari). In another Hadith it is narrated: "Rise to enter Paradise whose width is equal to the Heavens and the Earth." (Muslim).

In a Hadith it is narrated: "There will be a

marketplace in Jannah, where the people of Jannah will gather every Friday. A fantastic breeze will blow and sprinkle splendour upon their faces and clothing; as a result, they will look even more beautiful and attractive than before. When their wives will see them in this splendid condition, they will exclaim: By Allah! You look more handsome than when you departed from us. They will reply: Even your beauty has increased greatly" (Muslim).

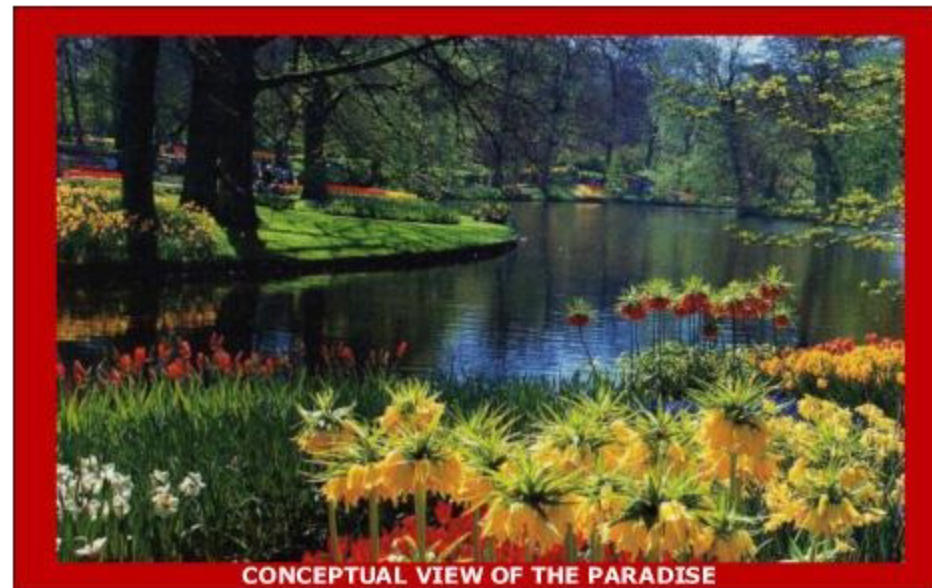
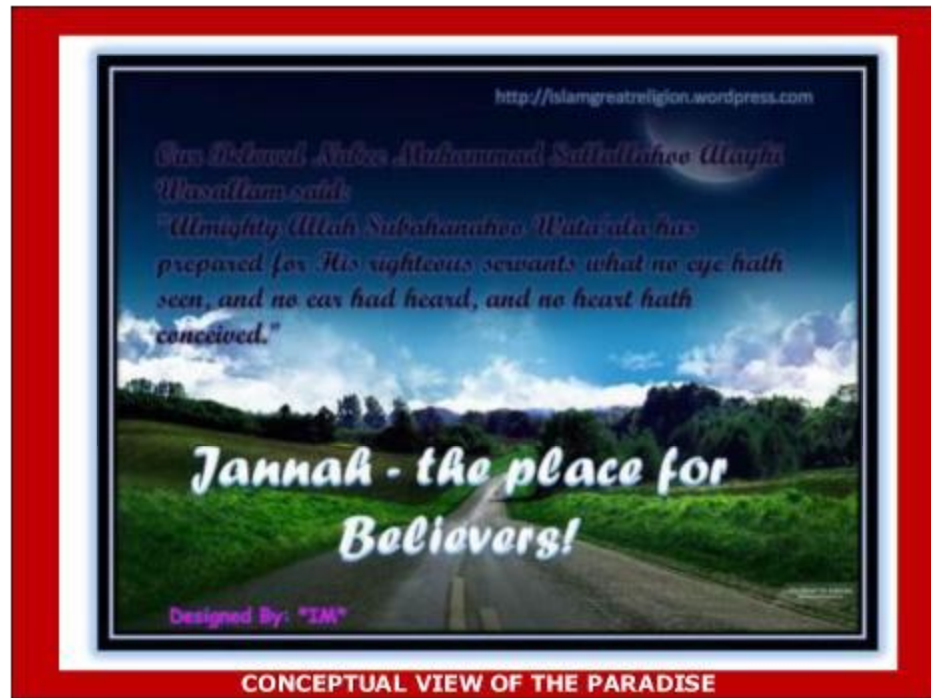
For conceptual understanding of jannah, some pictures are inserted herein below:



CONCEPTUAL VIEW OF THE PARADISE



CONCEPTUAL VIEW OF THE PARADISE

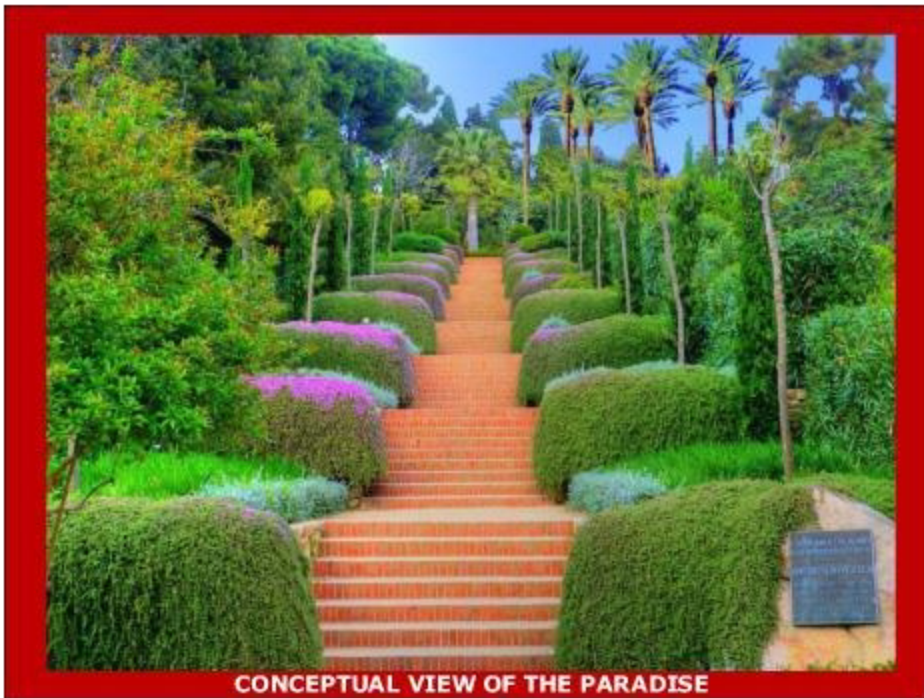




CONCEPTUAL VIEW OF THE PARADISE



CONCEPTUAL VIEW OF THE PARADISE



CONCEPTUAL VIEW OF THE PARADISE



CONCEPTUAL VIEW OF THE PARADISE

Some Actions which take you to Jannah include: (1)
Those who receive the Mercy of Allah: None of you

would get into Paradise because of his good deeds alone and he would not be rescued from Fire, not even I, but because of the Mercy of Allah. (Muslim). (2) **Those who preserve their covenant and pray on time:** Those who are faithfully true to their trusts and to their covenants; And those who strictly guard their (five compulsory congregational) prayers (at their fixed stated hours). These are indeed the inheritors. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever. (Qur'an 23: 8-11). (3) **Those who do the Sunnah prayers:** "Whoever prays twelve rak'at during the day and night will have a house built for him in paradise: four rak'at before zuhr and two after it, two rak'at after Maghrib, two rak'at after 'isha, and two rak'at before fajr." (Tirmidhi). (4) **Those who were Poor amongst the Muslims:** "I looked at Paradise and found poor people forming the majority of its inhabitants" (Bukhari), (5)

Those Muslim rulers who were just: The inmates of Paradise are of three types: one who wields authority and is just and fair" (Muslim).

(6) **Those who are kind to relatives and do not beg:** The inmates of Paradise are of three types: ...the person who is merciful and kind-hearted towards his relatives and to every pious Muslim, and who does not stretch out his hand in spite of having a large family to support.' (Muslim). (7) **Those who are Righteous:** "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person." (Bukhari). (8) **Those of the Jihad Fighters:** "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)." (Bukhari). (9) **Those**

who build a Mosque: "Whoever builds for Allah a mosque, even if it be tiny, like a bird's nest, Allah will build for him a house in paradise" (Ahmed) (10) **Those who perfect their Wudhu:** "If one completes (and perfects) the ablution and then says, 'I testify that there is no god except Allah, the One Who has no partner, and that Muhammad is His slave and Messenger,'" the eight gates of paradise will be opened for him and he may enter any of them that he wishes." (Muslim). (11) **Those who do not quarrel even though they are on the right:** "I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right" (Abu Dawud).

(12) **Those who avoid lying when joking:** "a house in the middle of Paradise for a man who avoids lying even if he were joking" (Abu Dawud). (13) **Those with good character:** "a house in the upper part of

Paradise for a man who made his character good" (Abu Dawud). (14) **Those who protect their speech and private parts:** "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him." (Bukhari). (15) **Those who are Patient when a friend dies:** In a Hadith Qudsi it is narrated - "Allah says, 'I have nothing to give but Paradise as a reward to my believer slave, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward)." (Bukhari). (16) **Those who acquire knowledge to revive Islam:** "He whom death overtakes while engaged in acquiring knowledge with a view to reviving Islam with the help of it, there will be one degree between him and the Prophet's in paradise." (Tirmidhi).

(17) **Those who help others:** "The inhabitants of

Hell will be drawn up in line, and when one of the inhabitants of Paradise passes them one of them will say, 'So and so, do you not recognise me? I am the one who gave you a drink.' And one of them will say, 'I am the one who gave you water for ablution.' He will then intercede for him and bring him into Paradise." (Tirmidhi). (18)

Those who are in gatherings of zikhir: "Allah [SWT] asks them (the Angels concerning those who are in gatherings of zhikr) and He knows best, "What are they seeking protection from?" They tell Him, "From the Fire". He asks, "And have they seen it." They say, "No, by Allaah, O Rabb, They have not seen it." He says, "How would it be if they had seen it?" They say, "They would be even more afraid and anxious to escape it". He (swt) says, "Bear witness that I have forgiven them"" (Bukhari).

In this study we will discuss in detail all aspects of Jannah in the light of the Quran and Ahadith with the

following supplication: O Allah, I ask you for all good, that which I am aware of and that which I am not. I seek refuge in You from all evil, that which I am aware of and that which I am not. O Allah, I ask you for the good that your devoted servants asked for. I seek refuge in You from all evil, that which I am aware of and that which I am not. O Allah, I ask you for the good that your devoted servants asked for. I seek refuge in You from the evil that your devoted servants sought refuge for. O Allah, I seek refuge in You from the torment of the grave, from the trials of the ad-Dajjal, and from the trials of life and death. O Allah, I seek refuge in You from sin and debt. O Allah, give us all the good of this world, and the good of the life hereafter, and save us from the punishment of the Hell-fire. Ameen.

Hell will be drawn up in line, and when one of the inhabitants of Paradise passes them one of them will say, 'So and so, do you not recognise me? I am the one who gave you a drink.' And one of them will say, 'I am the one who gave you water for ablution.' He will then intercede for him and bring him into Paradise." (Tirmidhi). (18)

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Chapter 2

THE INTERCESSION AND SUCCESSFUL BELIEVERS GATHERING AT AL-KAUSAR

2.1 THE INTERCESSION

In Surah al-Baqarah, the Quran confirms:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.) (Quran 2:255)

Allah's statement: (Who is he that can intercede with Him except with His permission) is similar to His statements,

﴿وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئاً إِلَّا مَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَى﴾

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with) (Quran 53:26)

And,

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى﴾

(They cannot intercede except for him with whom He is pleased) (Quran 21:28).

These Ayat assert Allah's greatness, pride, and grace, and that no one dares to intercede with Him on behalf of anyone else, except by His permission. Indeed, the Hadith about the intercession, states that the Prophet said: [I will stand under the Throne and fall in prostration, and Allah will allow me to remain in that position as much as He wills. I will thereafter be told, "Raise your head, speak and you will be heard, intercede and your intercession will be accepted". The Prophet then said, "He will allow me a proportion whom I will enter into Paradise."]

The Quran also confirms:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ﴾

("Surely, your Lord is Allah Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne, arranging the affair (of all things). No intercessor (can plead with Him) except after He permits. That is Allah, your Lord; so worship Him (alone). Then, will you not remember) (Quran 10:3)

(No intercessor (can plead with Him) except after He permits.) This is similar to what is in the following Ayah:

﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

(Intercession with Him profits not except for him whom He permits.) (Quran 34:23).

Anas b Malik reported: The Messenger of Allah (may peace be upon him) said: Allah [SWT] would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and

would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam and say, Thou art Adam, the father of mankind. Allah [SWT] created thee with His own hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would feel shy of his Lord on account of that; go to Noah

the first messenger (after me) sent by Allah [SWT]. He (the Holy Prophet) said: So they would come to Noah (peace be upon him). He would say: I am not in a position to do that for you, and recall his fault which he had committed, and would feel shy of his Lord on account of that, (and would say): You better go to Ibrahim (peace be upon him) whom Allah [SWT] took for a friend.

They would come to Ibrahim (peace be upon him) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and

would, therefore, feel shy of his Lord on that account (and would say): You better go to Moses (peace be upon him) with whom Allah [SWT] conversed and conferred Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would feel shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allah and His word He would say: I am not in a position to do that for you; you better go to

Muhammad (may peace be upon him), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger or Allah (may peace be upon him) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted.

Then I would raise my head and extol my Lord with the praise which my Lord would teach me. I shall then intercede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise (according to the limit). I shall return then and fall down in prostration and Allah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extol my Lord with praise that He

would teach me. I would then intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He (the narrator) said: I do not remember whether he (the Holy Prophet) said at the third time or at the fourth time: O my Lord, none has been left in the Fire, but those restrained by the Holy Qur'an, i e. those who were eternally doomed. Ibn Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative". (Muslim, Book 001, Number 0373)]

Anas [personal attendant of the Prophet] narrates

that [once] he asked the Apostle of Allah if he would intercede on his behalf on the Day of Judgement. "I will", the Prophet replied. "So, where should I look for you on the Judgement Day?" inquired Anas. "When you need me, first of all look for me at Sirat (The Bridge)," said the Prophet. "And if I do not find you there?" asked Anas. "Look for me, then, at Mizan [the Scales]," replied the Prophet. "Where may I seek you", asked Anas, "If you are not near Mizan as well?" "Then look for me at the Hauz [Pond]. I will not go away from these three places at that time," the Prophet replied. (Tirmidhi)

From the above narration, it shows that intercession on the Last Day is one of the things for which a request can be made to the Prophet (SAW) and though the Prophet (SAW) has indicated to Anas the three places for meeting him, it is meant for all the seekers of intercession and all three places.

It is related by Mughaira bin Sh'oba that the Apostle of Allah said: ["The distinguishing mark of the Believers on the Bridge will be the prayer: 'O Lord! Keep us safe. Let us cross [it] with safety.'"] (Tirmidhi)

2.2 GATHERING AT THE FOUNTAIN OF AL-KAUSAR

Once the successful believers cross the As-Sirāt (bridge) safely, they will gather at Al-Kausar, which is the lake or fountain of abundance in Jannah (Paradise). Quran confirms:

﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَأَنْحَرْ - إِنَّ شَانِكَ هُوَ الْآبَتْرُ﴾

(Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice. For he who hates you, he will be cut off.) (Quran 108:1-3)

Muslim, Abu Dawud and An-Nasa'i, all recorded from Anas that he said, "While we were with the Messenger of

Allah in the Masjid, he dozed off into a slumber. Then he lifted his head smiling. We said, `O Messenger of Allah! What has caused you to laugh' He said: (Verily, a Surah was just revealed to me.) Then he recited the Surah 108. Then he said: (Do you all know what is Al-Kawthar) We said, `Allah and His Messenger know best.' He said: (Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a lake where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allah from among them will be (prevented from it) and I will say: "O Lord! Verily, he is from my Ummah (followers)." Then He (Allah) will say: "Verily, you do not know what he introduced (or innovated) after you.)" This is the wording of Muslim. Ahmad recorded this Hadith from Muhammad bin Fudayl, who reported from Al-Mukhtar bin Fulful, who

reported it from Anas bin Malik.

Imam Ahmad also recorded from Anas that the Messenger of Allah said: (I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, "O Jibril! What is this" He replied, "This is Al-Kawthar which Allah, the Mighty and Majestic has given you.") Al-Bukhari recorded this in his Sahih, and so did Muslim, on the authority of Anas bin Malik. In their version Anas said, "When the Prophet was taken up to the heaven, he said: (I came to a river whose banks had domes of hollowed pearl. I said: "O Jibril! What is this" He replied: "This is Al-Kawthar.")" This is the wording of Al-Bukhari. Ahmad recorded from Anas that a man said, "O Messenger of Allah! What is Al-Kawthar" He replied, (It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than

honey. There are birds in it whose necks are (long) like carrots.) `Umar said, "O Messenger of Allah! Verily, they (the birds) will be beautiful." The Prophet replied: (The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O `Umar.)

Al-Bukhari recorded from Sa`id bin Jubayr that Ibn `Abbas said about Al-Kawthar, "It is the good which Allah gave to him (the Prophet)." Abu Bishr said, "I said to Sa`id bin Jubayr, `Verily, people are claiming that it is a river in Paradise.'" Sa`id replied, `The river which is in Paradise is part of the goodness which Allah gave him.'" Al-Bukhari also recorded from Sa`id bin Jubayr that Ibn `Abbas said, "Al-Kawthar is the abundant goodness." This explanation includes the river and other things as well. Because the word Al-Kawthar comes from the word Kathrah (abundance) and it (Al-Kawthar) linguistically means an abundance of goodness. So from this goodness is the river

(in Paradise).

Imam Ahmad recorded from Ibn `Umar that the Messenger of Allah said: (Al-Kawthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey.) This Hadith was recorded in this manner by At-Tirmidhi, Ibn Majah, Ibn Abi Hatim and Ibn Jarir. At-Tirmidhi said, "Hasan Sahih." Then Allah says: (Therefore turn in prayer to your Lord and sacrifice) meaning, `just as We have given you the abundant goodness in this life and the Hereafter -- and from that is the river that has been described previously -then make your obligatory and optional prayer, and your sacrifice (of animals) solely and sincerely for your Lord. Woship Him alone and do not associate any partner with him. And sacrifice pronouncing His Name alone, without ascribing any partner to Him.' This is as Allah says,

﴿قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

(Say: "Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.") (Quran 6:162-163)

Ibn `Abbas, `Ata,' Mujahid, `Ikrimah and Al-Hasan all said, "This means with this the Budn should be sacrificed." Qatadah, Muhammad bin Ka`b Al-Qurazi, AdDahhak, Ar-Rabi`, `Ata' Al-Khurasani, Al-Hakam, Isma`il bin Abi Khalid and others from the Salaf have all said the same. This is the opposite of the way of the idolators, prostrating to other than Allah and sacrificing in other than His Name. Allah says,

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾

(And do not eat from what Allah's Name has not been pronounced over, indeed that is Fisq.) (Quran 6:121)

Allah's statement: (For he who hates you, he will be cut off) meaning, `indeed he who hates you, O

Muhammad, and he hates what you have come with of guidance, truth, clear proof and manifest light, he is the most cut off, meanest, lowliest person who will not be remembered. Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Qatadah all said, "This Ayah was revealed about Al-`As bin Wa'il. Whenever the Messenger of Allah would be mentioned (in his presence) he would say, `Leave him, for indeed he is a man who is cut off having no descendants. So when he dies he will not be remembered.' Therefore, Allah revealed this Surah." Shamir bin `Atiyah said, "This Surah was revealed concerning `Uqbah bin Abi Mu`ayt." Ibn `Abbas and `Ikrimah have both said, "This Surah was revealed about Ka`b bin AlAshraf and a group of the disbelievers of the Quraysh."

Al-Bazzar recorded that Ibn `Abbas said, "Ka`b bin Al-Ashraf came to Makkah and the Quraysh said to him, `You are the leader of them (the people). What do you

﴿قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

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Al-Bazzar recorded that Ibn `Abbas said, "Ka`b bin Al-Ashraf came to Makkah and the Quraysh said to him, `You are the leader of them (the people). What do you

think about this worthless man who is cut off from his people He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the Ka`bah), and the people who supply water to the pilgrims.' He replied, 'You all are better than him.' So Allah revealed: (For he who hates you, he will be cut off.)" This is how Al-Bazzar recorded this incident and its chain of narration is authentic. It has been reported that `Ata' said, "This Surah was revealed about Abu Lahab when a son of the Messenger of Allah died. Abu Lahab went to the idolators and said, 'Muhammad has been cut off (i.e., from progeny) tonight.' So concerning this Allah revealed: (For he who hates you, he will be cut off.)" As-Suddi said, "When the male sons of a man died the people used to say, 'He has been cut off.' So, when the sons of the Messenger of Allah died they said, 'Muhammad has been cut off.' Thus, Allah revealed: (For he who hates you, he

will be cut off.)" So they thought in their ignorance that if his sons died, his remembrance would be cut off. Allah forbid! To the contrary, Allah preserved his remembrance for all the world to see, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter. May the blessings of Allah and His peace be upon him forever until the Day of Assembling.

Recorded in two Saihs, it is related by Sahl bin Sa'ad that the Apostle of Allah

said: ["I am your head-steward at Hauzu-I-Kausar (i.e., I will go there before you

and arrange for the slaking of your thirst). Whoever will come to me will drink the water of Kausar and whoever will drink the water of Kausar will never feel thirsty, and there will be some people who will neither

recognise me nor will I recognise them: they will come towards me but a barrier will be set up between us. I will, thereupon, say, 'But these people are mine.' The reply I will receive will be, 'Do you know what innovations they introduced [and what difficulties they created]?' I will, then say, 'Let destruction and separation be the lot of those who brought about dissension in Faith after me and tampered with it'."]

Recorded by Ahmad, Tirmidhi and Ibn-i-Maja, Sauban related to us; he

relates from the Prophet that he said: ["The journey of my Lake (is as long as that) from Aden to Amman el-Balqa, and its water is whiter than milk and sweeter than honey, and its drinking-vessels are [as numerous] as the stars. (Its water is such) that whoever drinks it shall never feel the pang of thirst again....]."

Narrated 'Abdullah: The Prophet said: ["I am your predecessor at the LakeFount (Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' Then the Almighty will say, 'You do not know what they did after you left, they introduced new things into the religion after you.'"] (Sahih Bukhari).

Narrated Asma': The Prophet said: ["I will be at my Lake-Fount (Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned Apostates as renegades (deserted their religion).'" (Ibn Abi Mulaika said, "Allah, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial"). (Sahih Bukhari).

It is related by Abdullah bin ‘Amr that the Apostle of Allah said: [“The journey of my Pond is of one month [i.e., the lake of Kausar is so large that it takes a month to go from one side of it to the other], and its angles [i.e., corners] are equal [which, apparently, means that it is square, having four equal sides], and its water is whiter than milk and more sweet-smelling than musk, and its drinkingvessels are like the stars of the firmament [meaning, probably, that they are as bright and innumerable as the stars]. Whoever drinks its water shall never be thirsty.](Bukhari and Muslim)

Sauban related to us; he relates from the Prophet that he said: [“The journey of my Pond [is as long as that] from Aden to Amman el-Balqa, and its water is whiter than milk and sweeter than honey, and its drinking-vessels are [as numerous] as the stars. [Its water is such] that whoever drinks it shall never feel the pang of thirst again. The first

to reach me at the Pond will be the indigent emigrants – the ruffled and untidy of hair and dirty and unkempt of attire – who cannot marry wealthy and prosperous women and for whom no doors open [i.e., who are not welcome anywhere].”](Ahmad, Tirmidhi and Ibn-i-Maja)

It is related by Samura that the Apostle of Allah said: “In the Hereafter every Prophet will have a pond and he will take pride at the number of men who will come to drink at his pond. I hope the largest number of men will come to me [and drink at my pond].” (Tirmidhi)

Chapter 3 THE CREATION OF PARADISE AND ITS GENERAL DESCRIPTION AND SIZE

3.1 CREATION OF PARADISE

Abu Hurairah narrated that the Messenger of Allah said: ["When Allah created Jannah and Hellfire, He sent Gabriel to Jannah, saying, 'look at it and at what I have prepared therein for its inhabitants.' So Gabriel went to it and looked at it and at what Allah [SWT] had prepared therein for its inhabitants. Then Gabriel returned to Allah [SWT] and said, 'By Your glory, no one hears of it without entering it.' So Allah [SWT] ordered that it be encompassed by forms of hardship, and He said, 'Return

to it and look at what I have prepared therein for its inhabitants! So, Gabriel returned to it and found that it was surrounded by forms of hardship. Then he returned to Allah [SWT] and said, 'By Your glory, I fear that no one will enter it, Allah said, 'Go to Hellfire and look at it and at what I have prepared therein for its inhabitants.' Gabriel found that it was in layers, one above the other. Then Gabriel returned to Allah [SWT] and said, 'By Your glory, no one who hears of it will enter it.' So Allah [SWT] ordered that it be surrounded by lusts. Then He said, 'Return to it and Gabriel returned to it and said, 'By Your glory, I am frightened that no one will escape from entering it.'](at-Tirmidhi, abu Dawud and An-Nasa'i) Masruuq said: ["We asked Abdullah Ibn Mas'ud about this verse 3:169:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.) (Quran 3:169)

He said, 'We asked about that and the Prophet (SAW) said, "Their souls are inside the bodies of green birds, who live in lanterns suspended from the Throne, roaming freely in Jannah where they please, then taking shelter in those lanterns. Their Lord cast a glance at them and said, 'Do you wish for anything?' They said, 'What shall more we desire when we eat the fruit of Jannah and roam freely in Jannah where we please?' Their Lord again asked them thrice. When they saw that they would be continued to be asked, they said, 'Oh Lord! We wish that You would return our souls to our bodies so that we might fight for Your sake once again.' When Allah [SWT] saw that they had no need, they were left (to their joy in Heaven.) (Muslim, at-Tirmidhi, an-Naa'i and Ibn Majah)

3.2 DESCRIPTION OF PARADISE

Allah [SWT] has described Paradise in many places in the Qur'an. The Quran confirms:

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ نَحْمٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾

(The description of Paradise which is promised to those who have Taqwa, (is that) in it are rivers of water that are not Asin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord. Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines) (Quran 47:15)

Concerning Allah's statement: (In it are rivers of water that are not Asin,) Ibn `Abbas, may Allah be pleased with him, Al-Hasan, and Qatadah all said, "It does not change." Qatadah, Ad-Dahhak, and `Ata' Al-Khurasani all said, "It is foul-smelling." The Arabs say Asin if its (water) scent changes.

Allah's statement: (rivers of milk, the taste of which never changes,) means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a Hadith attributed to the Prophet "Their milk did not come out of the udders of cattle." Allah's statement: (rivers of wine delightful to those who drink it, means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect as it won't cause intoxication. Quran confirms,

﴿لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ﴾

(it (the wine) has no bad effects, nor does it cause intoxication.) (Quran 37:47) and,

﴿لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ﴾

(From which (the wine) they will have no headache, nor will they be intoxicated.) (Quran 56:19); and,

﴿بَيْضَاءَ لَذَّةً لِلشَّارِبِينَ﴾

(white, delicious to the drinkers.) (Quran 37:46)

It has been mentioned in a Hadith attributed to the Prophet , "Their wine was not pressed under men's feet."

Allah's statement: (and rivers of refined honey) means that the honey is of utmost purity and pleasant color, taste, and smell. It has been mentioned in a Hadith attributed to the Prophet, "Their honey did not come out of the bellies of bees." Imam Ahmad recorded from Hakim bin Mu`awiyah who narrated from his father that Allah's

Messenger said: (Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them. AtTirmidhi reported this narration in his section of the Description of Paradise, and he said, "Hasan Sahih. In the Sahih, it is recorded that Allah's Messenger said: (When you ask Allah [SWT], ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.) Allah's statement: (...and therein for them are all kinds of fruits, ...) is similar to His saying,

﴿يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ﴾

(They will call in it for every kind of fruit in peace and security.) (Quran 44:55) And His saying,

﴿فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ﴾

(In them will be every kind of fruits in pairs.) (Quran 55:52)

Muslim reports from al-Mugheerah ibn Shu'bah that the Messenger of Allah (SAW) said; ["Musaa asked his Rabb, "Who will have the lowest position in Paradise?" Allah said, "A man who will come after the people of Paradise have entered Paradise. He will be told, "Enter Paradise", and he will say, "O my Rabb, how? The people have already taken their places." He will be asked, "Will you not be content if you could have the equivalent of a kingdom on earth?" He will say, "Yes, my Rabb". So he will be told, "You will have that and as much again, and as much again, and as much again, and as much again." On the fifth time, he will say, "I am content with that, my Rabb". He will be told, "You will have all that and ten times more; you will have whatever your heart desires and whatever will delight your eyes." The man will say, "I am content with that". Musaa asked, "My Rabb, who will have the highest status in Paradise?" Allah said, "They are those

whom I choose. I establish their honour with My own hand and then set a seal over it, [and they will be blessed with Bounties] which no eye has seen, no ear has heard and no human mind can comprehend." This confirmed by the words of Allah, may He be glorified and exalted in the following Ayat; 32:17.

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

(No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.) Quran 32:17)

Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said: (Allah says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man.") Abu Hurayrah said: "Recite, if you wish, Allah's statement: (No person knows what is kept hidden for them of delights of eyes.) It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is Hasan Sahih." In

another version of Al-Bukhari: ("and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.") It was also reported from Abu Hurayrah, may Allah be pleased with him, that the Prophet said: (Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.) This was recorded by Muslim.

The Quran further confirms:

﴿وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا - مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا
 زَمْهَرِيرًا - وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَذْلِيلًا - وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ
 فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا - وَيُسْقَوْنَ فِيهَا كَأْسًا
 كَانَ مِزَاجُهَا زَنْجَبِيلًا - عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا - وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا
 رَأَوْهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا - وَإِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا﴾

(12. And their recompense shall be Paradise, and silken garments, because they were patient.) (13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.) (14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.) (15. And among them will be passed round vessels of silver and cups of crystal --) (16. (Qawarir) Crystal-clear, made of silver. They will determine the measure thereof.) (17. And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger),) (18. A spring there, called Salsabil.) (19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.) (20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.) (Quran 12-20)

And,

﴿عَلَيْهِمْ تِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوعًا أُسْوَارٌ مِّنْ فِضَّةٍ وَسَقَّاهُمْ مِنْ رَبِّهِمْ شَرَابًا
 طَهُورًا - إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا﴾

(21. Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.) (22. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted.") (Quran 21-22)

Allah's statement: (And their recompense because they were patient) meaning, due to their patience Allah [SWT] will give them, bestow upon them and accommodate them with Paradise and silken garments. This means a home that is spacious, a delightful life and fine clothing. Al-Hafiz Ibn `Asakir said in his biography of Hisham bin Sulayman Ad-Darani, "Surat Al-Insan was recited to Abu Sulayman Ad-Darani, and when the reciter reached the Ayah where Allah says: (And their recompense shall be Paradise, and silken garments, because they were patient.) he (Abu Sulayman) said, `Because they were patient in leaving off their desires in

the world."

Allah [SWT] tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive favors that they will be given. Allah says, Concerning Allah's statement: (they will see there neither the excessive heat, nor the excessive bitter cold) meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

Ibn Kathir explains Allah's statement: (And the bunches of fruit thereof will hang low within their reach) means, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allah says in other Ayat,

﴿وَجَنَى الْجَنَّتَيْنِ دَانٍ﴾

(And fruits of the two gardens will be near at hand.) (Quran 55:54); and,

﴿قَطُوفُهَا دَانِيَةٌ﴾

(The fruits in bunches whereof will be low and near at hand.) (Quran 69:23)

Allah's statement: (And among them will be passed round vessels of silver and cups of crystal) meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allah statement: ((Qawarir) Crystal-clear, made of silver.) Ibn `Abbas, Mujahid, Al-Hasan Al-Basri and others have all said, "It (Qawarir) is the whiteness of silver in the transparency of glass." Qawarir is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass). This is among the things of which there is

nothing like in this world. Allah statement: (They will determine the measure thereof) means, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is the meaning of the statement of Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Abu Salih, Qatadah, Ibn Abza, `Abdullah bin `Ubayd bin `Umayr, Ash-Sha`bi and Ibn Zayd. This was stated by Ibn Jarir and others. This is the most excellent provision, distinction and honor.

Allah's statement: (And they will be given to drink there of a cup mixed with Zanjabil (ginger),) meaning, they the righteous will also be given a drink from these cups. Allah's statement: mixed with Zanjabil (ginger)) means on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and

it is hot. This is so that their affair will be balanced.

However, those who are nearest to Allah [SWT], they will drink from all of it however they wish, as Qatadah and others have said. Concerning Allah's statement: (A spring there, called Salsabil,) `Ikrimah said, "It (Salsabil) is the name of a spring in Paradise." Mujahid said, "It is called this due to its continuous flowing and the severity of its current."

Allah statement: (And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.) means, young boys from the boys of Paradise will go around serving the people of Paradise. (everlasting youth) means, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earrings in their ears have only interpreted the meaning in such a way because a child is befitting of this description and not an

adult man. Concerning Allah's statement: (If you see them, you would think them scattered pearls) means, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place. Allah's statement: (You will see a delight, and a great dominion) means, there will be a great kingdom that belongs to Allah [SWT] and a dazzling, splendid dominion. It has been confirmed in the Sahih that Allah [SWT] will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise.

Allah's statement: (verily, you will have similar to the world and ten worlds like it (in addition to it).") If this is what He will give to the least of those who will be in

Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allah [SWT], nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains. Allah's statement: (You will see a delight, and a great dominion) means, there will be a great kingdom that belongs to Allah [SWT] and a dazzling, splendid dominion. It has been confirmed in the Sahih that Allah will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise, the Prophet (SAW) said: (verily, you will have similar to the world and ten worlds like it (in addition to it).") If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by

Allah [SWT].

Allah's statement: (Their garments will be of fine green silk, and Istabraq) means, among the garments of the people of Paradise is silk and Sundus, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments. Concerning Istabraq (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing. Alla's statement: (They will be adorned with bracelets of silver,) is a description of the righteous. In reference to those who will be near to Allah [SWT], then their description is as Allah says,

﴿يَحْلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

(Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.) (Quran 22:23)

After Allah [SWT] mentions the outward beautification with silk and ornaments, He then states:

(and their Lord will give them a purifying drink) means, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, `Ali bin Abi Talib, that he said, "When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allah [SWT] will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a glow of delight will run all over them. Thus, Allah [SWT] informs of their outward condition and their inner beauty."

Allah [SWT] then states: (Verily, this is a reward for you, and your endeavor has been accepted) means, this will be said to them in honor of them and as a goodness towards them. This is as Allah [SWT] says,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾

(Eat and drink at ease for that which you have sent forth before you in days past!) (69:24)

And,

﴿وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

(And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.") (Quran 7:43)

Then Allah states: (and your endeavor has been accepted) means, `Allah the Exalted will reward you for a small amount (of deeds) with a large amount (of reward).'

The Quran further confirms:

Allah [SWT] tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Al-Hasan Al-Basri and Isma`il bin Abi Khalid said, "They will

be too busy to think about the torment which the people of Hell are suffering. Mujahid explains Allah's statement: (will be busy with joyful things) as "With the delights which they are enjoying." This was also the view of Qatadah. Ibn `Abbas, may Allah be pleased with him, said, "This means that they will be rejoicing." Regarding Allah's statement: (They and their wives) Mujahid said, "Their spouses: (will be in pleasant shade,) means, in the shade of trees." Regarding Allah's statement: (reclining on thrones) Ibn `Abbas, Mujahid, `Ikrimah, Muhammad bin Ka`b, Al-Hasan, Qatadah, As-Suddi and Khusayf said: (throne) means beds beneath canopies.

Regarding Allah's statement: ("Salam (Peace!)" -- a Word from the Lord (Allah), Most Merciful) Ibn Jurayj said, "Ibn `Abbas, may Allah be pleased with him, said, concerning this Ayah, Allah Himself, Who is the Peace (As-Salam) will grant peace to the people of Paradise.

Allah's statement: (And you (all) will be in three groups) means that people will be divided into three categories on the Day of Resurrection. Some will be on the right of Allah's Throne, and they are those who were brought forth from Adam's right side. This category will be given their Books of Records in their right hands and will be taken to the right side. As-Suddi explained that they will comprise the majority of the residents of Paradise. Another category is those who will be placed to the left of Allah's Throne, and they are those who were brought forth from Adam's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allah save us from their actions. A third category is comprised of those who are the foremost and nearest before Allah [SWT]. They are in a better grade and status and nearer to Allah [SWT] than those on the right side.

They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side; so Allah states: (So those on the right -- how will be those on the right! And those on the left -- how will be those on the left! And those foremost will be foremost.) Allah divides people into these three groups upon their death, as indicated by the end of this Surah. Allah [SWT] mentioned them in His statement as well,

Muhammad bin Ka'b, Abu Hazrah Ya'qub bin Mujahid said that Allah's statement: (And those foremost will be foremost) is about the Prophets, peace be upon them, while As-Suddi said that they are the residents of the utmost highs (Ahl Al-`Illiyin, in Paradise). The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allah commanded them,

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنُ اللَّهُ﴾

(Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds.) (Quran 35:32)

Therefore, those who rush to obey Allah in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged. So Allah [SWT] states: (These will be the nearest (to Allah). In the Gardens of Delight.) Allah [SWT] states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this Ummah.

This was reported from Mujahid and Al-Hasan Al-Basri, in the collection of Ibn Abi Hatim, and this is the preference of Ibn Jarir. He considered it supported by the saying of Allah's Messenger: (We are the later nation, but the foremost on the Day of Resurrection.) Ibn Jarir did not mention any other interpretation nor did he attribute this view to anyone else.

There is another Hadith that could support this meaning. Imam Abu Muhammad bin Abi Hatim recorded that Abu Hurayrah said that when these Ayat were revealed: (A multitude of those (foremost) will be from the first ones. And a few of those will be from the later ones.), this news became hard for the Companions of the Prophet (SAW). These Ayat: (A multitude of those will be from the first ones. And a multitude of those will be from the later ones.), were revealed. The Prophet then said: (I hope that you will comprise a quarter of the residents of Paradise, a

third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.)

Imam Ahmad also recorded this. However, this opinion that Ibn Jarir chose is questionable, rather it is a deficient interpretation. This is because this Ummah is the best of all nations, according to the text of the Qur'an. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this Ummah; the opposite is true. The latter opinion is the correct one, that, *lsemets 'shlllA* (A multitude of those will be from the first ones), refers to the earlier generations of this Ummah, while, Allah's statement: (And a few of those will be from the later ones.), refers to the latter people of this Ummah.

Ibn Abi Hatim recorded that As-Sari bin Yahya said that Al-Hasan recited this Ayah: (And those foremost will

be foremost. These will be the nearest (to Allah). In the Gardens of Delight. A multitude of those will be from the first ones.), Then he commented, "A multitude from the earlier generation of this Ummah." Ibn Abi Hatim also recorded that Muhammad bin Sirin commented on Allah's statement: (A multitude of those will be from the first ones. And a few of those will be from the later ones.), "They stated, or hoped that they will all be from this Ummah." Therefore, these are the statements of Al-Hasan and Ibn Sirin that those foremost in faith are all from this Ummah.

There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this Ayah might include all previous believing nations. In this regard, it is confirmed in the authentic Hadith compilations, from more than one route, that the Messenger of Allah said; (The best people are my

generation, then the next generation, then the next generation....) He also said: (A group of my Ummah will always remain on the truth and dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.) In another narration: (..until Allah's command comes while they are like this.) This Ummah is more honored than any other Ummah. The foremost believers of this Ummah are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet (SAW). In a Mutawatir Hadith, the Prophet (SAW) mentioned that seventy thousand of this Ummah will enter Paradise without reckoning. In another narration of this Hadith, the Prophet (SAW) added: (With each thousand, another seventy thousand.) In yet another narration, he said, (With every one of them is another seventy thousand.) Allah's statement: (on Thrones, Mawdunah) Ibn

`Abbas said, "Woven with gold." Similar was reported from Mujahid, `Ikrimah, Sa`id bin Jubayr, Zayd bin Aslam, Qatadah, Ad-Dahhak and others. Allah stated: (Reclining thereon, face to face) indicating that they will face each other, and none of them will be in the back lines. In Allah's statement: (With cups, and jugs, and a glass of flowing wine) these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely. Allah's statement: (Wherefrom neither Yusadda`un nor Yunzifun) means, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. Ad-Dahhak reported from Ibn `Abbas: "The wine (of this life) has four sideeffects, it intoxicates, gives

headaches, induces vomiting and causes excessive urine. So Allah mentioned the wine of Paradise free of these characteristics." Mujahid, `Ikrimah, Sa`id bin Jubayr, `Atiyah Al-`Awfi, Qatadah and As-Suddi said that Allah's statement: (Wherefrom neither Yusadda`un) means, "It does not give them a headache." While they said that : slsemets'hlllA (nor will they Yunzifun) means that "It does not change their sense of reasoning."

Allah's statement: (And with fruit that they may choose, and with the flesh of fowls that they desire) means, whatever fruits they wish for will be distributed among them. This Ayah is a proof that we are allowed to choose the fruits that we prefer and wish to eat. Imam Ahmad recorded that Thabit said that Anas said that the Messenger of Allah liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised

for his good qualities. Once a woman came to him and said, "O Allah's Messenger! I had a dream that I was taken out of Al-Madinah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, soand-so,' and she mentioned the names of twelve men whom the Prophet (SAW) had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding.

It was said, `Take them to the river Baydakh or -- Baydhakh.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them." Later on, that army sent an emissary to convey the news (of the battle)

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and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allah's Messenger called the woman and again asked her to mention her story, and she did. This is the narration that Abu Ya`la collected, and Al-Hafiz Ad-Diya' said, "This Hadith meets the criteria of Muslim."

Concerning Allah's statement: (And with the flesh of fowls that they desire) Imam Ahmad recorded that Anas said that the Messenger of Allah said: (Birds of Paradise are like Bukht camels that graze in the trees of Paradise.) Abu Bakr commented, "O Allah's Messenger! Surely, these birds must be wonderful." The Messenger said: (Those who eat them are more wonderful.) and repeated this statement thrice. The Prophet went on: (And I hope that you will be among those who eat from them.) Only Imam Ahmad collected this Hadith using this chain of narration.

Allah's statement: (Like unto preserved pearls), indicates that they are just as white and pure fresh pearls.

The Quran continues:

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ - فِي سِدْرٍ مَّخْضُودٍ - وَطَلْحٍ مَّنضُودٍ -
 وَظِلٍّ مَّمْدُودٍ - وَمَاءٍ مَّسْكُوبٍ - وَفُكَيْهٍ كَثِيرٍ - لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ - وَفُرُشٍ
 مَّرْفُوعَةٍ - إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً - فَجَعَلْنَاهُنَّ أَبْكَرًا - غُرَبًا أَتْرَابًا - لِأَصْحَابِ
 الْيَمِينِ - ثَلَاثَةٌ مِنَ الْأُولَىٰ وَثَلَاثَةٌ مِنَ الْآخِرِينَ﴾

(27. And those on the right -- how (fortunate) will be those on the right)
 (28. (They will be) among Sidri Makhdud,) (29. And among Talh Mandud.) (30.
 And in shade Mamdud,) (31. And by water flowing constantly,) (32. And fruit in
 plenty,) (33. Whose supply is not cut off nor are they out of reach.) (34. And on
 couches, raised high.) (35. Verily, We have created them a special creation.)
 (36. And made them virgins.) (37. `Urub, Atrab.) (38. For those on the right.)
 (39. A multitude of those will be from the first generation.) (40. And a multitude
 of those will be from the later generations.) (Quran 56:27-40)

Allah [SWT] mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymun bin Mihran said that those on the right side are lesser in rank than the foremost in faith. Allah said: (And

and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allah's Messenger called the woman and again asked her to mention her story, and she did. This is the narration that Abu Ya`la collected, and Al-Hafiz Ad-Diya' said, "This Hadith meets the criteria of Muslim."

Concerning Allah's statement: (And with the flesh of fowls that they desire) Imam Ahmad recorded that Anas said that the Messenger of Allah said: (Birds of Paradise are like Bukht camels that graze in the trees of Paradise.) Abu Bakr commented, "O Allah's Messenger! Surely, these birds must be wonderful." The Messenger said: (Those who eat them are more wonderful.) and repeated this statement thrice. The Prophet went on: (And I hope that you will be among those who eat from them.) Only Imam Ahmad collected this Hadith using this chain of narration.

Allah's statement: (Like unto preserved pearls), indicates that they are just as white and pure fresh pearls.

The Quran continues:

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ - فِي سِدْرٍ مَّخْضُودٍ - وَطَلْحٍ مَّنضُودٍ - وَظِلٍّ مَّمْدُودٍ - وَمَاءٍ مَّسْكُوبٍ - وَفَكَهَيَّةٍ كَثِيرَةٍ - لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ - وَفُرُشٍ مَّرْفُوعَةٍ - إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً - فَجَعَلْنَاهُنَّ أَبْكَرًا - غُرَبًا أَتْرَابًا - لِأَصْحَابِ الْيَمِينِ - ثَلَاثَةٌ مِنَ الْأُولَىٰ وَثَلَاثَةٌ مِنَ الْآخِرِينَ﴾

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those on the right -- how (fortunate) will be those on the right) who are those on the right, what is their condition and what will their final destination be like Allah [SWT] next answers this question by saying: ((they will be) among Sidr Makhduh.) Ibn `Abbas, `Ikrimah, Mujahid, Ibn Al-Ahwas, Qasamah bin Zuhayr, As-Safr bin Nusayr, Al-Hasan, Qatadah, `Abdullah bin Kathir, As-Suddi, Abu Hazrah and several others said, "The kind without thorns." And from Ibn `Abbas: "It is the one that is laden with fruits." This is also reported from `Ikrimah and Mujahid. Similar was also said by Qatadah. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of which strains its trunk. `Utbah bin `Abd As-Sulami said, "I was sitting with Allah's

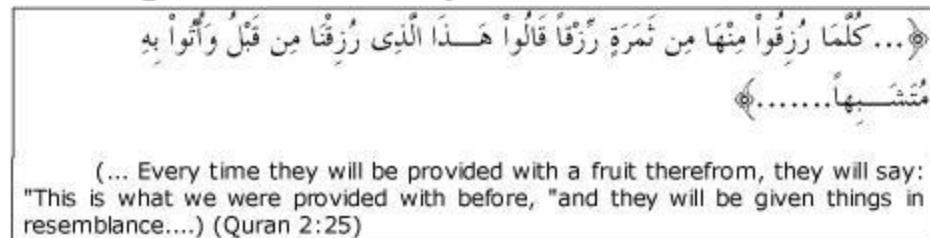
Messenger, when a bedouin came and said, `O Messenger of Allah! Have you heard about the tree that has more thorns than any other being in Paradise' Meaning the Talh tree. So Allah's Messenger said: (For each spot that there was a thorn on it, Allah instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other.)

Allah's statement: (and among Talh Mandud) refers to large thorny shrub that used to grow in the area of Hijaz (Western Arabia). Mujahid said that (Mandud) means: "Its fruits are piled on top of each other. Allah [SWT] is reminding the Quraysh of these kinds of trees, since they used to like the shade that the Talh and Sidr provided for them." Ibn Abi Hatim recorded that Abu Sa`id said that: (Talh Mandud) means: "The banana tree." And he (Ibn Abi Hatim) said, "Similar is reported from Ibn `Abbas, Abu Hurayrah, Al-Hasan, `Ikrimah, Qasamah bin Zuhayr,

Qatadah and Abu Hazrah. " Mujahid and Ibn Zayd said similalry, Ibn Zayd added, "The people of Yemen call the banana tree, Talh." Ibn Jarir mentioned no other explanation for Talh. On Allah's statement: (And in shade Mamdud (extended).) Al-Bukhari recorded that Abu Hurayrah said that the Prophet (SAWO said: (In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: (And in shade extended.)) Muslim also collected this Hadith. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said: (There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: (And in shade extended.)) Muslim, Al-Bukhari and Abdur-Razzaq collected this Hadith.

Allah's statement: (And fruit in plenty, whose supply is not cut off nor are they out of reach) indicates that they

will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allah says:



The shape will appear similar, but the taste is different. In the Two Sahihs, Sidrat Al-Muntaha (the tree in the seventh heaven) is described as: (...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.) The Two Sahihs also collected a Hadith from Ibn `Abbas, who said, "The sun was eclipsed and Allah's Messenger led the people in the Eclipse prayer. They asked, `O Allah's Messenger, we saw you reach out for something while standing (in prayer), but then you

stepped back.' He said: (I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.)" Imam Ahmad recorded that `Utbah bin `Abd As-Sulami said, "A bedouin man came to the Messenger of Allah and asked him about the Hawd and Paradise. The bedouin asked, `Does Paradise have fruits' The Prophet said: (Yes, and it also has a tree called Tuba.)} (He) said something more saying but I could not recall it). The bedouin asked, `Does it look like any of the trees that grow in our area' The Prophet (SAW) said: (There is nothing resembling it among the trees in your land.) The Prophet (SAW) then asked him: (Have you traveled to Ash-Sham area) The bedouin said: `No.' The Prophet (SAW) said: (It looks like a tree that grows in Ash-Sham area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.) The bedouin asked,

`How big is the cluster of its fruits' The Prophet (SAW) said: (The distance that the crow flies in one month without rest.) The bedouin asked, `How huge its trunk is' The Prophet (SAW) said: (If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.) The man asked, `Does it bear grapes' The Prophet answered in yes. The bedouin asked, `How big are the grapes' The Prophet (SAW) said: (Has your father ever slaughtered a ram) The bedouin answered, `Yes,' and the Prophet (SAW) asked him: (And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it) The bedouin again said yes and said, `This grape would suffice for me and my family!' The Prophet (SAW) agreed and said: (Yes, and also for the rest of your clan.)"

Ibn Kathir explains Allah's statement: (Whose supply is not cut off nor are they out of reach) that the supply of

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Ibn Kathir explains Allah's statement: (Whose supply is not cut off nor are they out of reach) that the supply of

these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allah's power. Qatadah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance." A Hadith stated that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allah said, afterwards: (And on couches, raised high), which means, high, soft and comfortable.

Allah's statement: (Verily, We have created them a special creation. And made them virgins. `Urub, Atrab. For those on the right) describes the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allah said that Sulayman said,

﴿إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْهِجَابُ - فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ﴾

(When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord," till the time was over, and it had hidden in the veil (of night).) (38:31-32)

"it" (Tawarat) refers to the sun setting, according to the scholars of Tafsir. Al-Akhfash said that Allah's statement: (Verily, We have created them), implied the maidens of Paradise although it did not mention them directly. Abu `Ubaydah said that they were mentioned before in Allah's statement: (And Hur (fair females) with wide lovely eyes. Like preserved pearls.) Therefore, Allah's statement: (Verily, We have created them), means, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful. Abu Dawud At-Tayalisi recorded that Anas said

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who said, "The Urub and their husbands are their sweet hearts, and they are their husbands' sweet hearts." Similar was said by `Abdullah bin Sarjis, Mujahid, `Ikrimah, Abu Al`Aliyah, Yahya bin Abi Kathir, `Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others. Ad-Dahhak reported from Ibn `Abbas: (Atrab), means "They will be of one age, thirty-three years old." Mujahid said, "Equal (age)." And in a different narration, "Similar (age)." `Atiyah said, "Comparative."

Allah's statement: (For those on the right) means, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allah said: (Verily, We have created them a special creation. And made them virgins. `Urub, Atrab. For those on the right.) This is the view of Ibn Jarir. It is possible that Allah's statement: (For those on the right) refers to the

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description that came just before. Allah's statement: (Atrab. For those on the right) means, in their age. AlBukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said: (The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Hur Al-`Ayn. Their shape will be similar to each other, the shape of their father `Adam, sixty cubits high in the sky.)

Allah's statement: (A multitude of those will be from the first generation. And a multitude of those will be from the later generations) means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations. Ibn Abi Hatim

recorded that `Abdullah bin Mas`ud said, "We were with the Prophet (SAW) one night and in the next morning we went to him and he said: (Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and another with three men, and another with nobody with him.) Qatadah, one of the narrators of the Hadith, then recited this Ayah,

﴿أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ﴾

(Is there not among you a single right-minded man) (Quran 11:78)

(Until Musa, son of `Imran passed me, with a great crowd from the Children of Israel.) So he said: (So, I asked my Lord, "Who is this" He said, "This is your brother Musa, son of `Imran, and those who followed him among the Children of Israel." I said, "O Lord! Where is my Ummah" Allah said, "Look to your right on the hill," and I looked and saw faces of men. Allah said, "Are you

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pleased," and I said, "I am pleased O Lord!" Allah said, "Look to the horizon to your left," and I saw faces of men. He again asked, "Are you pleased," and I said, "I am pleased, O Lord!" He said, "And with them are seventy-thousand who will enter Paradise without reckoning.") `Ukkashah bin Mihsan from Bani Asad, one of those who participated in the battle of Badr, said, `O Allah's Messenger! Invoke Allah to make me one of them.' The Prophet (SAW) said: (O Allah, make him one of them.) Another man said, `O Allah's Messenger, invoke Allah to make me one of them.' The Prophet (SAW) said: (`Ukkashah beat you to it.) Allah's Messenger said: (Therefore, may I sacrifice my father and mother for you! Try to be among the seventy (thousands), or among the crowds on the right, or the crowds that covered the side of the horizon, because I saw large crowds gathering on that side.) He continued: (I hope that you will be a fourth of the

people of Paradise.) and we said, `Allahu Akbar.' He said: (I hope that you will be a third of the people of Paradise.) and we said, `Allahu Akbar.' The Prophet (SAW) said: (I hope that you will be half of the people of Paradise,) and we said `Allahu Akbar.' Then Allah's Messenger recited this Ayah: (A multitude of those will be from the first generation. And a multitude of those will be from the later generations.) We said to each other, `Who are those seventy thousand' We then said, `They are those who were born in Islam and did not associate (anything or anyone in the worship of Allah).' When what we said reached the Prophet (SAW), he said, (They are the people who do not get treated by cauterization themselves, do not ask for Ruqyah (get oneself treated by the recitation of some verses of the Qur`an) and do not draw an evil omen from (birds), but put their trust (only) in their Lord.)" This Hadith has many chains of narration collected in the

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Sahihs and other collections of Hadith.

There are many Ahadith describing Paradise by the Prophet (SAW). Some of them are cited herein below:

It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (may peace be upon him) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I

am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. So they would come to Mubammad (may peace be upon him). He would then be permitted (to open the door of Paradise).....

](Muslim, Book 001, Number 0380)

Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (salAllahu alayhi wasalam) said, ["The people of Paradise will look at the dwellers of lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star, far away in the East or in the West of the horizon. This is because of their superiority over one another (in reward)."] One of the people asked, "O Allah's Messenger, are these lofty mansions for the Prophets which no one else can reach?" The Prophet (salAllahu alayhi wasalam) replied, "No! By Allah, in whose Hands is my life, these are for men who believe in Allah and also

believe in the Messenger." [Bukhari and Muslim]

Abu Musa al-Ash'ari narrated that the Prophet (salAllahu alayhi wasalam) said, "Verily, for the believers in Paradise, are tents made of a single hollow pear. The length of which would be sixty miles long from all sides, their wives being therein. The believer will go around them (i.e., visit them) and they will not be able to see each other." [Sahih al-Jami]

Abu Hurairah said that the Messenger of Allah (salAllahu alayhi wasalam) said: ["There is not a tree in Paradise, except that its trunk is made of gold." [Sahih al-Jami.]

Anas ibn Malik narrated that the Prophet (salAllahu alayhi wasalam) said: ["Verily in Paradise there is a market in which (the inhabitants of Paradise) will come to every Friday. The North wind will blow and scatter fragrances on their faces and on their clothes. This will

add to their beauty and their attractiveness. They will then go back to their families after having an added luster to their beauty and their attractiveness. Their families will say to them, 'By Allah you have been increased in beauty and loveliness after leaving us,' and they will say, 'By Allah you too have increased in beauty and attractiveness after us.'"] (Muslim)

Jabir ibn Abdullah narrated that the Messenger of Allah (salAllahu alayhi wasalam) said: ["(I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold. I asked, 'Whose is this palace?' They (the angels) replied, 'For a man from the Quraysh.' So I thought it might be I, so I asked, 'And who is he?' They said, 'Umar Ibnul Khattab.' Nothing stopped me from entering it except your Ghirah (sense of honor)." Umar said, "My Ghirah would never be offended by you, O Messenger of Allah."] (Sahih al-Bukhari and Muslim)

3.3 SIZE OF PARADISE

The Quran confirms:

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

(Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.) (Quran 57:21)

Allah the Exalted said in another Ayah,

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

(And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwa.) (Quran 3:133)

Allah statement in Ayah 57:21 above: (prepared for those who believe in Allah and His Messengers. That is the grace of Allah [SWT] which He bestows on whom He is pleased with. And Allah [SWT] is the Owner of great

bounty) means, "This, that Allah [SWT] has qualified them for, is all a part of His favor, bounty and compassion."

In a Hadith collected in the Sahih in which the poor emigrants said to the Messenger , "O Allah's Messenger! The wealthy people will get higher grades and permanent enjoyment." He asked: (Why is that) They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it." The Prophet(SAW) said: (Shall I tell you of a good deed that, if you acted upon, you would catch up with those who have surpassed you none would overtake you and be better than you, except those who might do the same. Say, "Glorious is Allah," "Allah is Most Great," and "Praise be to Allah," thirty three times each after every prayer.) They later came back and said, "Our wealthy brethren heard what we did and they started doing the same." Allah's Messenger said: This is the favor

of Allah [SWT] that He gives to whom He wills.)

Chapter 4

THE GATES OF PARADISE

The Quran confirms:

﴿جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ
يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ - سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾

(23. `Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):) (24. "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!") (Quran 13:23-24)

Allah's statement: (And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!") means that the angels will enter on them from every direction congratulating them for entering Paradise. The angels will welcome them with

the Islamic greeting and commend them for earning Allah's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers. Imam Ahmad recorded that `Abdullah bin `Amr bin Al-`As, may Allah be pleased with them both, narrated that the Messenger of Allah said: (Do you know who among Allah's creation will enter Paradise first) They said, "Allah and His Messenger have more knowledge." He said: (The first among Allah's creation to enter Paradise are the poor emigrants (in Allah's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allah [SWT] will say to whom He will among His angels, "Go to them and welcome them with the Salam." The angels will say, "We are the residence of Your heaven and the best of

Your creation, do You command us to go to them and welcome them with the Salam" Allah will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise,) saying Allah's statement: (Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!)"

The Quran further confirms:

﴿هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ - جَنَّاتٍ عَدْنٍ مُمْتَحِنَةً لَهُمُ الْأَبْوَابُ﴾

(And verily, for those who have Taqwa is a good final return. `Adn Paradise, whose doors will be opened for them.) (Quran 38:49-50)

Allah [SWT] tells us that His blessed, believing servants will have a good final return in the Hereafter,

when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa, then Muhammad (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement. This is to show the noble position of Muhammad above the rest of mankind in all situations. In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said, "The Messenger of Allah said: (I will be the first intercessor in Paradise.) According to the wording of Muslim: (I will be the first one to knock at the gates of Paradise.) Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said: (I will come to the gate of Paradise on the Day of Resurrection and will ask for it to

be opened. The gatekeeper will say, "Who are you" I will say "Muhammad." He will say, "I was told about you and that I was not to open the gate for anyone before you.")" It was also recorded by Muslim.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said: (The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one heart. They will glorify Allah morning and evening.)" This was also recorded by Al-Bukhari and Muslim. Al-Hafiz Abu Ya`la

when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa, then Muhammad (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement. This is to show the noble position of Muhammad above the rest of mankind in all situations. In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said, "The Messenger of Allah said: (I will be the first intercessor in Paradise.) According to the wording of Muslim: (I will be the first one to knock at the gates of Paradise.) Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said: (I will come to the gate of Paradise on the Day of Resurrection and will ask for it to

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recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said: (The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hur Al-`Iyn, and they will all look the same, as if they are one person in the image of their father Adam, sixty cubits tall.)" They (Al-Bukhari and Muslim) also produced this from the Hadith of Jabir.

It was reported that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said: (A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.) `Ukkashah bin Mihsan stood up and

said, `O Messenger of Allah, pray to Allah to make me one of them.' He said: (O Allah, make him one of them.) Then one of the Ansar stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.' He said: (Ukkashah has beaten you to it.)" This was recorded by (Al-Bukhari and Muslim). This Hadith -- about the seventy thousand who will enter Paradise without being brought to account -- was also recorded by Al-Bukhari and Muslim from Ibn `Abbas, may Allah be pleased with him, Jabir bin `Abdullah, `Imran bin Husayn, Ibn Mas`ud, Rifa`ah bin `Arabah Al-Juhani and Umm Qays bint Mihsan -may Allah be pleased with them all -- and also from Abu Hazim from Sahl bin Sa`d, may Allah be pleased with them, who said that the Messenger of Allah said: (Seventy thousand or seven hundred thousand of my Ummah will surely enter Paradise, holding on to one another, such that the first and last of them will enter

Paradise together, with their faces looking like the moon on the night when it is full.)"

Allah's statement: (till when they reach it, and its gates will be opened and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever,") is a conditional sentence that is not complete. What it implies is that when they come to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers will meet them with glad tidings, greetings of peace and praise. The believers will be filled with happiness and joy, each according to his degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope.

It is known from the Sahih Hadiths that Paradise has eight gates. Imam Ahmad recorded that Abu Hurayrah,

may Allah be pleased with him, said, "The Messenger of Allah said: (Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer (1); whoever is among the people of charity, will be called from the gate of Charity (2); whoever is among the people of Jihad, will be called from the gate of Jihad (3); whoever is among the people of fasting, will be called from the Gate of Ar-Rayyan.) (4)" Abu Bakr said, `O Messenger of Allah, it does not matter from which gate one is called, but will anyone be called from all of them' He said: (Yes, and I hope that you will be one of them.)" Something similar was also recorded by Al-Bukhari and Muslim. It was reported from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said: (In Paradise there are eight gates; one of them is called Ar-Rayyan, and no

one will enter it except those who fast.)"

In Sahih Muslim, it is recorded that `Umar bin Al-Khattab, may Allah be pleased with him, said, "The Messenger of Allah said: (There is no one among you who performs Wudu' and does it well, or -- amply --, then he says: "I testify that there is none worthy of worship except Allah and that Muhammad is His servant and Messenger, " but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.)"

It is narrated: [The gates of Jannah will be opened on Mondays and on Thursdays, and every servant of Allah [SWT] who associates nothing with Allah will be forgiven, except for the man who has a grudge against his brother. About them it will be said, 'Delay these two until they are reconciled. Delay these two until they are reconciled. Delay these two until they are reconciled.'"] (Muslim, Malik and abu Dawud)

Reported from Sahl ibn Sa'eedi that the Messenger of Allah said, ["In Paradise there are eight gates, one of which is called ar-Rayyaan. No one will enter it except those who fast, and when they have entered it will be locked behind them and no one else will enter it".] (Al-Bukhaari and Muslim)

It is narrated that the Prophet (SAW) also said, ["Whoever performs wudhu and does it properly, then lifts his gaze to the sky and says, "Ashhadu an laa ilaaha illa Allah, wahdahu laa shareeka lah, wa ashhadu anna Muhammadan 'abdahu wa rasuluhu, the eight gates of Paradise will be opened to him, and he will enter it through whichever one he wishes"]. (Muslim, Ahmad and others on the authority of 'Umar, an-Nihaayah)

The Prophet (SAW) told us that there is a gate, which is only for those who will not be called to account: this is the right-hand gate of Paradise. Everyone else will enter

Paradise with the rest of the nations through the other gates. In a hadith about ash-Shafaa'ah (intercession) whose authenticity is agreed upon, Abu Hurayrah reported that the Prophet (SAW) said, ["Allah (SWT) will say, "O Muhammad, admit those of your ummah who do not need to be brought to account through the right-hand gate and the others will enter through the other gates like the rest of the people.""]

In the same Hadith, the Prophet (SAW) described the width of the gates of Paradise: ["By the One in Whose Hand is the soul of Muhammad, the distance between two panesl of the gates of Paradise or between the two gateposts, is liek the distance between Makkaah and Hajar, or between Makkah and Basra".] (AnNihaayah)

Chapter 5

THE LEVELS AND GRADES OF PARADISE

Allah (SWT) refers to the levels of Paradise and Hell in the Quran:

﴿وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ﴾

(For all there will be degrees according to what they did. And your Lord is not unaware of what they do.) (Quran 6:132); and,

﴿أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ - هُمْ

دَرَجَاتٍ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ﴾

(Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah His abode is Hell, and worse indeed is that destination! They are in varying grades with Allah, and Allah is All-Seer of what they do.) (Quran 3:162-163)

Allah's statement: (They are in varying grades with

Allah,) means, the people of righteousness and the people of evil are in grades, as Al-Hasan Al-Basri and Muhammad bin Ishaq said. Abu `Ubaydah and Al-Kisa'i said that this Ayah refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire.

In Surah Israa, the Quran confirms:

﴿انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَآءِخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾

(See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.) (Quran 17:21)

Ibn Kathir explains that Allah's statement: (and verily, the Hereafter will be greater in degrees and greater in preferment) means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights.

The people of Hell will vary in their positions and levels, just as the people of Paradise will. In Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth. It is recorded in the Two Sahihs that the Prophet said: (The people of the highest levels (of Paradise) will see the people of `Illyin as if they are looking at distant stars on the horizon.)

In light of the above quoted verse of Surah Israa, it would be safe to assume that there are innumerable levels of rank and gradation in the Realms of Paradise; and each fortunate dweller of Paradise will be allotted its due rank and gradation according to the level of its belief and deeds, and above all, from the Mercy and Grace of Allah [SWT] Such are the innumerable grades, ranks and levels in Paradise that the Messenger of Allah declared in one narration that a hundred of them are reserved only for the

'mujahideen' who fight Allah's Cause!

Narrated by Abu Huraira: [The Prophet said, "Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah [SWT], no matter whether he fights in Allah's Cause or remains in the land where he is born." The people asked, "O Allah's Messenger! Shall we acquaint the people with this good news?" He replied: "Paradise has one-hundred grades which Allah has reserved (only) for the 'mujahidin' who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allah (for something), ask for 'Al-Firdaus' which is the best and highest part of Paradise." (i.e., The sub-narrator added, "The Prophet (SAW) also said, 'Above it (i.e. 'AlFirdaus') is the Throne of the Beneficent (i.e. Allah), and from it originate the rivers of

Paradise.") (Sahih Al-Bukhari)

Paradise consists of levels, some of which are above others, and its people will be of differing levels and categories according to their position in Paradise. Allah (SWT) says:

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ
وَعَآئِنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن
بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ
وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

(Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honor); and to `Isa, the son of Maryam, We gave clear proofs and evidences, and supported him with Ruh-il-Qudus (Jibril). If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed - some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He wills.) (Quran 2:253)

Allah [SWT] states that He has honored some Prophets to others. For instance, Allah [SWT] said, Allah's statement: (Not equal among you are those

who spent before the conquering and fought.) meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought. Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islam. After Makkah was conquered, Islam spread tremendously throughout the known world and people embraced the religion of Allah en masse. Allah's statement: (Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward)); the majority considers the Conquest here to be the conquest of Makkah. Ash-Sha`bi and several others said that the Ayah refers to the treaty at Al-Hudaybiyyah. There is proof for this opinion found in a Hadith from Anas, collected by Imam Ahmad. Anas said, "Khalid bin Al-Walid and `Abdur-Rahman bin `Awf had a dispute. Khalid said to `Abdur-Rahman, `You boast about days (battles) that you

participated in before us.' When the news of this statement reached the Prophet (SAW) he said: (Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) Uhud, (or equal to the mountains), you will not reach the level of their actions.)"

It is a known fact that Khalid bin Al-Walid, whom the Prophet addressed this statement to, embraced Islam during the period between the treaty of Al-Hudaybiyyah and the conquering of Makkah. The dispute between Khalid and `Abdur-Rahman occurred because of the battle of Bani Jadhimah. The Prophet sent Khalid bin Al-Walid to them after the conquest of Makkah, and they said, "Saba'na," instead of saying, "Aslamna" (we embraced Islam). So Khalid ordered their execution and the execution of their prisoners (of war); `Abdur-Rahman bin `Awf and `Abdullah bin `Umar opposed him. This is

the reason behind the dispute that occurred between Khalid and `Abdur-Rahman. But in the Sahih, the Messenger of Allah said: (None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as Uhud, it would not reach the level of them equal to an amount as much as one Mudd of one of them or half of it.)

Allah's statement: (But to all Allah has promised the best (reward).) meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even though some of them vary in rank and earn a better reward than others as Allah said,

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾

(Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good, but Allah has preferred by a great reward those who strive hard and fight, above those who sit (at home).) (Quran 4:95)

There is a Hadith in the Sahih that states: (The strong believer is better and more beloved to Allah [SWT] than the weak believer; both have goodness in them.) The Prophet (SAW) ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way, the latter is not dismissed as being degraded in the Hadith. Therefore, the Prophet ended his statement by praising the second type -- the weak believers -- after giving preference to the first type.

﴿أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْأَجْرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

(Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord Say: "Are those who know equal to those who know not" It is only men of understanding who will remember.) (Quran 39:8)

Al-Bukhaari also reports from Anas that: [Umm Harithah came to the Prophet (saw) when her son Harithah had been martyred at Badr, killed by an arrow. She said, "O Messenger of Allah, you know how dear Harithah was to my heart. If he is in Paradise, I will not weep over him, but if he is not there, you will see what I do". He said, "Is there only one Paradise? There are many Paradises and he is in alFirdaws, the Highest."] (Saheeh al-Bukhaari)

In Surah Tabah, the Qurab confirms:

In Surah Ta'ha, the Quran confirms:

﴿وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى - حَتَّىٰ عَذَابٍ تُجْرِي مِنَ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى﴾

(But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks. `Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.) (Quran 20:75-76)

In Surah Mujadilah, the Quran confirms:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

(O you who believe! When you are told to make room in the assemblies, make room. Allah will give you room. And when you are told to rise up, then rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.) (Quran 58:11)

Sahl bin Sa'd reported that the Messenger [saw] said: "The people of Jannah will look to the upper apartment of Jannah in the same way as you see the planets in the sky."] (Sahih Muslim)

Abu Sa'eed al Khudri narrated that the Prophet

(SAW) said: [“The people of Jannah will look at the dwellers of the lofty mansions (a superior place in Jannah) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon. That is because of their superiority over one another (in rewards).” Because of that, the people said, “Oh Allah’s Messenger! Are these lofty mansions the prophets mansions which nobody else can reach?” The Prophet [saw] replied, “By Allah, in whose hands my life is, some men who believe in Allah and trust His Messengers will be able to reach them.”] (Sahih al-Bukhari and Muslim)

Anas bin Malik reported: [that Umm Ar-Ruba’i bint Al-Barah the mother of Harithah ibin Suraqah came to the Prophet (SAW) and said: “Oh Allah’s Prophet! Will you tell me about Harithah?” Harithah had been killed (martyred) on the day of Badr with an arrow by an unidentified person. She added, “If he is in Jannah, I will weep bitterly

for him.” He said, “Oh mother of Harithah! There are gardens in Jannah, and your son got the Firdaus at A’la (the best place in Jannah).”] (Sahih alBukhari)

Abdullah said: “The Prophet (SAW) said, [‘I know the person who will be the last to come out of the Hellfire and the last to enter Jannah. He will be a man who will come out of the Hellfire crawling, and Allah will say to him, ‘Go and enter Jannah.’ He will go to it, but will imagine that it has been filled, and then he will re turn and say, “Oh Lord, I have found it full.” Allah will say, “Go and enter Jannah, and you will have what equals the world and ten times as much (you will have as much as ten times the like of the world).” On that, the man will say, “Do you mock at me (laugh at me) though You are the King?” I saw Allah’s Messenger (SAW) (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest degree among the people of Jannah.”] (Sahih al-

Chapter 6

NAMES OF PARADISE

6.1 DARUL FIRDOUS: THE HIGHEST LEVEL PARADISE

The Quran confirms:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ - وَالَّذِينَ هُمْ عَنِ اللَّغْوِ
مُعْرِضُونَ - وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ - وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ - إِلَّا
عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾

(1. Successful indeed are the believers.) (2. Those who with their Salah are Khashi'un.) (3. And those who turn away from Al-Laghw.) (4. And those who pay the Zakah.) (5. And those who guard their private parts.) (6. Except from their wives or their right hand possessions, for then, they are free from blame.) (Quran 23:1-6)

And,

﴿ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ - وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ - وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحْفِظُونَ - أُولَٰئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴾

(7. But whoever seeks beyond that, then those are the transgressors.) (8. Those who are faithfully true to their Amanat and to their covenants are Ra'un.) (9. And those who strictly guard their Salawat.) (10. These are indeed the heirs.) (11. Who shall inherit Firdaws. They shall dwell therein forever.) (Quran 23:7-11)

Regarding Allah's statement (23:10-11): These are indeed the heirs. Who shall inherit Firdaws. They shall dwell therein forever;) it was recorded in the Two Sahihs that the Messenger of Allah said: (If you ask Allah for Paradise, then ask him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty) Throne of the Most Merciful.) Ibn Abi Hatim recorded that Abu Hurayrah said, "The Messenger of Allah said: (There is not one among you who does not have two

homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allah said: (These are indeed the heirs.) Ibn Jurayj narrated from Layth from Mujahid regarding Allah's statement: (These are indeed the heirs.) "The believers will inherit the homes of the disbelievers because they were created to worship Allah Alone with no partner or associate.

So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well." This is what was reported in Sahih Muslim from Abu Burdah, from his father, from the Prophet who said: (Some of the Muslims will come on the Day of Resurrection with sins

like mountains, but Allah will forgive them and put (their burden of sin) on the Jews and Christians.) According to another version: the Messenger of Allah said: (When the Day of Resurrection comes, Allah will appoint for every Muslim a Jew or Christian, and it will be said, "This is your ransom from the Fire.") `Umar bin `Abd Al-`Aziz asked Abu Burdah to swear by Allah besides Whom there is no other God, three times, that his father told him that from the Prophet, and he swore that oath. I say: this Ayah is like Allah's saying:

﴿تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا﴾

(Such is the Paradise which We shall give as an inheritance to those of Our servants who have had Taqwa.) (Quran 19:63)

And,

﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

(This is the Paradise which you have been made to inherit because of your deeds which you used to do.) (Quran 43:72)

It is narrated: [Paradise has one-hundred grades which Allah has reserved for the mujahideen who fight in His cause, and the distance between each of two grades is like the distance between the Heaven and the earth. So, when you ask Allah (for something),), ask for Al-Firdous which is the best and highest part of Paradise."(i.e., The sub-narrator added, "I think the Prophet also said, 'Above it (i.e. Al-Firdous) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers.

6.2 DARUL MUQAAMA

The Quran confirms:

﴿الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ﴾

("Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.") (Quran 35:35)

Allah's statement: (Who, out of His grace, has lodged

us in a home that will last forever,) means, 'Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.' It was reported in the Sahih that the Messenger of Allah said: (None of you will enter Paradise by virtue of his good deeds.) They said, "Not even you, O Messenger of Allah" He said: (Not even me, unless Allah encompasses me with His mercy and grace.)

6.3 DAR AL-SALAM

The Quran confirms:

﴿وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

(25. Allah calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.) (Quran 10:25)

Allah's statement: (And Allah calls to the Abode of Peace) means when Allah [SWT] mentioned the swiftness

of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. So Allah [SWT] said: (Allah calls to the Home of Peace and guides whom He wills to the straight path.) It was narrated that Jabir bin `Abdullah said: "Allah's Messenger came out one day and said to us: (I have seen in my sleep that it was as if Jibril was at my head and Mika'il at my leg. They were saying to each other: 'Give an example for him.' He said: 'Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your Ummah is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allah is the King and the land is Islam, the house is Paradise and you Muhammad are the Messenger. Whosoever responds

to your call enters Islam. And whosoever enters Islam enters Paradise. And whosoever enters Paradise eats from it.) Ibn Jarir recorded this Hadith.

It was also reported that Abu Ad-Darda' said that Allah's Messenger said: (Two angels descend every day in which the sun rises and say that which all Allah's creatures would hear except Jinn and humans: `O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.') And He sent this down in the Qur'an when He said: ("Allah calls to the Abode of Peace".) Ibn Abi Hatim and Ibn Jarir recorded this.

6.4 DAR AL-AKHIRAH

The Quran confirms:

﴿وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانِ لَوْ كَانُوا يَعْلَمُونَ﴾

(And this life of the world is only an amusement and a play! Verily, the home of the Hereafter -- that is the life indeed, if they but knew.) (Quran 29:64)

Allah's statement: (Verily, the home of the Hereafter -- that is the life indeed) means, the true everlasting life that will never end, but will continue forever and ever. Allah's statement: (if they but knew) means, they would prefer that which will last over that which will pass away.

6.5 AL-JANNAH

This is the most commonly used term in the Quran and Hadith. The Quran confirms:

﴿وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾

(And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zalimin (wrongdoers).") (Quran 2:35)

Allah [SWT] honored Adam by commanding the angels to prostrate before him, so they all complied except for Iblis. Allah then allowed Adam to live and eat wherever and whatever he wished in Paradise. Al-Hafiz Abu Bakr bin Marduwyah reported Abu Dharr saying, "I said, 'O Messenger of Allah! Was Adam a Prophet' He said: (Yes. He was a Prophet and a Messenger to whom Allah spoke directly), meaning ((O Adam!) Dwell you and your wife in the Paradise.)" The Quran also confirm:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

(Surely, they have disbelieved who say: "Allah is the Messiah (Isa), son of Maryam." But the Messiah said: "O Children of Israel! worship Allah, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.) (Quran 5:72)

It is recorded in the Sahih that the Prophet had someone proclaim to the people: (Only a Muslim soul shall enter Paradise.)

6.6 JANNAT AL-ADN

The Quran confirms:

﴿حَسْبُ عَدْنٍ يَدْخُلُونَهَا يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

(`Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.) (Quran 35: 33)

The Quran also confirm:

﴿حَرَّازُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

(Their reward with their Lord is Eternal Gardens, underneath which rivers flow. They will abide therein forever, Allah will be pleased with them, and they well-pleased with Him. That is for him who fears his Lord.) (Quran 98:8)

Ibn Kathir explains that Allah's statement: (That is for him who fears his Lord) means, this is the reward that will be attained by those who revere Allah and fear Him as He deserves to be feared. This is the person who worships Allah [SWT] as if he sees Him, and he knows that even though he does not see Him, indeed Allah [SWT] sees him. Imam Ahmad recorded from Abu Hurayrah that the

Messenger of Allah said: (Shall I not inform you of the best of creation.) They said, "Of course, O Messenger of Allah!" He said: (A man who takes the reins of his horse in the way of Allah, and whenever there is a fearful cry from the enemy, he climbs upon it. Shall I not inform you of the best of creation) They said, "Of course, O Messenger of Allah!" He said: (A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation) They said, "Of course." He said: (The person who is asked by Allah and he does not give by Him.)

6.7 JANNAT AL-KHULD

The Quran confirms:

Here Allah says: `O Muhammad, this that We have described to you about the state of those who are doomed,

who will be dragged on their faces to Hell, which will receive them with a scowling face, with hatred and moans. There they will be thrown into their constricted spaces, tied up to their shoulders, unable to move or call for help, and unable to escape their plight --- is this better, or the eternal Paradise which Allah has promised to the pious among His servants, which He has prepared for them as a reward and ultimate destiny in return for their obedience to Him in this world'

Allah's statement: (For them there will be therein all that they desire,) of delights such as food, drink, clothing, dwellings, means of transportation and scenery, and other things that no eye has seen, no ear has heard, nor the heart of anyone can comprehend. They will abide therein forever; it will never cease or come to an end, and they will never leave it. This is what Allah has promised to those whom He has blessed and to whom He has shown His

favor. He says: (It is a upon your Lord a Wa`dan Mas'ula) meaning, it must inevitably come to pass. Abu Ja`far bin Jarir reported from some of the scholars of the Arabic language that the words: (Wa`dan Mas'ula) mean: a binding pledge. In this Surah Allah mentions Hell, then refers to the situation of the people of Paradise. This is similar to the passage in Surat As-Saffat where Allah mentions the status of the people of Paradise, with its beauty and joy.

6.8 ANNAT AL-MA'WA

The Quran confirms:

Allah [SWT] states that the Message His servant and Messenger Muhammad brought to people was taught to him by: (mighty in power), he is Jibril, peace be upon him as Allah [SWT] says:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مُطْعَمٌ تَمَّ آمِينَ﴾

(Verily, this is the Word a most honorable messenger, owner of power, with (Allah) the Lord of the Throne, obeyed (by the angels) and trustworthy.)
(Quran 81:19-21)

Allah's statement: (Dhu Mirrah), means, he is mighty in power, according to Mujahid, Al-Hasan and Ibn Zayd. In an authentic Hadith from `Abdullah bin `Umar and Abu Hurayrah, the Prophet said: (Charity is not allowed for a rich person nor Dhu Mirrah (a strong person) of sound mind and body.) Allah's statement: (then he Istawa (rose)) refers to the angel Jibril, according to Al-Hasan, Mujahid, Qatadah and Ar-Rabi` bin Anas, Allah's statement: (While he was in the highest part of the horizon) means, Jibril rose to the highest part of the horizon, according to `Ikrimah and several others; `Ikrimah said, "The highest horizon where the morning comes from." Mujahid said, "It is (the place of) sunrise."

Qatadah said, "That from which the day comes." Ibn Zayd and several others said similarly.

Imam Ahmad recorded that Abdullah bin Mas`ud said, "The Messenger of Allah saw Jibril in his original shape having six hundred wings, each wing filling the side of the horizon, with a colorful array, and pearls and rubies falling from each wing as much as only Allah knows." Only Imam Ahmad collected this Hadith. Imam Ahmad recorded that `Abdullah bin `Abbas said, "The Prophet asked Jibril to appear himself to him in his original shape and Jibril said to him, 'Invoke your Lord.' The Prophet invoked his Lord the Exalted and Most Honored, and a great huge figure appeared to him from the east and kept rising and spreading. When the Prophet saw Jibril in his original shape, he was knocked unconscious. Jibril came down and revived the Prophet and wiped the saliva off of his cheeks." Only Ahmad collected this Hadith.

Allah's statement: (And was at a distance of two bows` length or less) means, Jibril came closer to Muhammad when Jibril was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujahid and Qatadah. It was said that the meaning here is the distance between the bow's string and its wood center. Allah's statement: (or less) indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur'an, such as,

The Ayah says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more. There is a similar Ayah,

﴿يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

(fear men as they fear Allah or even more.)(4:77), and Allah's statement,

﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾

(And We sent him to hundred thousand (people) or even more.) (Quran 37:147).

These Ayat indicate that they were not less than a hundred thousand, but that amount or more. Therefore, this verifies the facts mentioned, leaving no doubt or means of refute.

Similarly, Allah's statement: (And was at a distance of two bow lengths or less.) It was Jibril who came down near the Prophet, according to `A'ishah, the Mother of the faithful, `Abdullah bin Mas`ud, Abu Dharr and Abu Hurayrah. Ibn Jarir recorded that `Abdullah bin Mas`ud said about this Ayah: (And was at a distance of two bow lengths or less.) "Allah's Messenger said: (I saw Jibril; he

Allah's statement: (And was at a distance of two bows` length or less) means, Jibril came closer to Muhammad when Jibril was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujahid and Qatadah. It was said that the meaning here is the distance between the bow's string and its wood center. Allah's statement: (or less) indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur'an, such as,

The Ayah says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more. There is a similar Ayah,

﴿يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

(fear men as they fear Allah or even more.)(4:77), and Allah's statement,

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had six hundred wings.)" Al-Bukhari recorded that Talq bin Ghannam said that Za'idah said that Ash-Shaybani said, "I asked Zirr about the Ayah: (And was at a distance of two bow lengths or less. So (Allah) revealed to His servant whatever He revealed.) Zirr said, "Abdullah narrated to us that Muhammad saw Jibril having six hundred wings."

Allah's statement: (So he revealed to His servant whatever He revealed) means, Jibril conveyed to Allah's servant Muhammad whatever he conveyed. Or, the meaning here could be: Allah revealed to His servant Muhammad whatever He revealed through Jibril. Both meanings are correct. Sa'id bin Jubayr said about Allah's statement: (So He revealed to His servant whatever He revealed.) "Allah revealed to him,

﴿أَلَمْ يَجِدْكَ يَتِيمًا﴾

(Did He not find you an orphan.) (Quran 93:6), and,

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

(And have We not raised high your fame) (Quran 94:4)"

Allah [SWT] said next: (The heart lied not in what he saw. Will you then dispute with him about what he saw) Muslim recorded from Ibn `Abbas about Allah's statements: (The heart lied not in what he saw), and (And indeed he saw him at a second descent.) "He saw Allah twice in his heart." Simak reported a similar from `Ikrimah from Ibn `Abbas. Abu Salih, As-Suddi and several others said similarly that the Prophet saw Allah twice in his heart. Masruq said, "I went to `A'ishah and asked her, `Did Muhammad see his Lord' She said, `You said something that caused my hair to rise!' I said, `Behold!' and recited this Ayah: (Indeed he saw of the

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greatest signs of his Lord.) She said, `Where did your mind wander It was Jibril. Whoever says to you that Muhammad saw his Lord, or hid any part of what he was commanded (i.e., Allah's Message), or knew any of the five things which only Allah knows, as the Quran confirms:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ﴾

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain...) (Quran 31:34)

Then he invents a great lie against Allah! The Prophet only saw Jibril twice, in his original shape, once near Sidrat Al-Muntaha and another time in Ajyad (in Makkah) while Jibril had six hundred wings that covered the horizon." Muslim recorded that Abu Dharr said, "I asked the Messenger of Allah, `Have you seen your Lord' He said: (How can I see Him since there was a light)" In another narration, the Prophet said: (I only saw a light.) Allah's statement: (And indeed he saw him at a second

descent. Near Sidrat Al-Muntaha.) "The Messenger of Allah said: (I saw Jibril while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings.)" This Hadith has a good, strong chain of narration.

Ahmad also recorded that `Abdullah }Ibn Mas`ud{ said, "The Messenger of Allah saw Jibril in his original shape while Jibril had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping of which only Allah has knowledge." This Hadith has a good chain of narration. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah said: (I saw Jibril over Sidrat Al-Muntaha while he had six hundred wings.)" One of the subnarrators of the Hadith asked `Asim about Jibril's wings and `Asim refused to elaborate. So some of his companions were asked and one of them said, "Each wing was covering what

is between the east and the west." This Hadith has a good chain of narration. Imam Ahmad recorded that Ibn Mas`ud said that Allah's Messenger said: (Jibril came to me wearing green with pearls hanging down.) This Hadith has a good chain of narration. Imam Ahmad recorded that `Amir said that Masruq asked `A'ishah, "O Mother of the faithful, has Muhammad seen his Lord, the Exalted and Most Honored" She said, "Glorious is Allah! My hair is standing on end because of what you said. Three matters, if one tells you about any of them, will have lied. Whoever tells you that Muhammad has seen his Lord, will have lied." She then recited these two Ayat;

﴿لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ﴾

(No vision can grasp Him, but He grasps all vision.)(Quran 6:103), and,

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ﴾

(It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil.)(Quran 42:51)

She went on, "And whoever tells you that Muhammad knew what the morrow will bring, will have uttered a lie." She then recited,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.)(Quran 31:34)

A'ishah said, "And whoever tells you that Muhammad has hidden any part of the Message will have lied," and she then recited this Ayah,

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

(O Messenger proclaim which has been sent down to you from your Lord.)(Quran 5:67).

She went one, "However, he saw Jibril twice in his original shape." Imam Ahmad also recorded that Masruq said, "I asked `A'ishah, `Did not Allah say,

﴿وَلَقَدْ رَءَاهُ بِالْأَفْقِ الْمُبِينِ﴾

(And indeed he saw him in the clear horizon.) (Quran 81:23)

And, Allah's statement: (And indeed he saw him at a second descent)' She said, `I was the first among this Ummah to ask Allah's Messenger about it. He said: (That was Jibril.) He only saw him twice in his actual and real figure. He saw Jibril descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.)'" This Hadith is recorded in the Two Sahihs via AshSha`bi.

Allah statement: (When that covered the lote tree which did cover it!) Imam Ahmad recorded that `Abdullah bin Mas`ud said, "When the Messenger of Allah was taken

on the Isra' journey, he ascended to Sidrat Al-Muntaha, which is in the seventh heaven. There everything terminates that ascends from the earth and is held there, and terminates everything that descends from above it is held there. Commenting on Allah's tatement: (When that covered the lote tree which did cover it!) He said, "Golden butterflies. The Messenger of Allah was given three things: He was given the five prayers, he was given the concluding verses of Surat Al-Baqarah (2:284-286) as below, and remission of serious sins for those among his Ummah who do not associate anything with Allah." Muslim collected this Hadith.

and ask for. Imam Ahmad recorded that `Abdullah bin `Amr said that the Prophet (SAW) said: (Verily, the just will be with Allah on podiums of light, to the right of Ar-Rahman, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.) Muslim and An-Nasa'i also recorded this Hadith.

6.11 AL-MAQAM AL-AMĪN

In Surah ad-Dukhan, the Quran conforms:

﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ فِي جَنَّاتٍ وَعُيُونٍ﴾

(51. Verily, those who have Taqwa, will be in place of security.) (52. Among Gardens and Springs (Quran 44:51-52)

Allah's statement: (will be in place of security) means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind

of worry, grief, terror and exhaustion, and from the Shaytan and his wiles, and from all other troubles and disasters. Allah's statement: (Among Gardens and Springs). This is in direct contrast to the state of the doomed, who will have the tree of Zaqqum and boiling water.

Chapter 7

THE HIGHEST POSITION IN PARADISE

The highest position in Paradise which will be attained by the only person called al-Waseelah and that person would be the chosen Prophet, the best of Allah's creation, Prophet Muhammad (SAW), Insha'Allah. The Sahaabah asked the Prophet (SAW) "What is al-Waseelah?" He said, ["It is the highest level of Paradise, which only one man will reach, and I hope that I will be the one".] (Ahmad from Abu Hurayrah)

The Allah's Messenger (SAW) said, "al-Waseelah is a rank above which there is no other in the sight of Allah (SWT). Ask Allah (SWT) to grant me al-Waseelah"

[Ahmad from Abu Sa'eed]

In a Hadith narrated by al-Bukhaari from Jaabir ibn 'Abdullaah according to which the Prophet (SAW) said: ["Whoever says, when he hears the call to prayer, "Allahumma Rabba hadhihi-da'wati-tammah, was-salaatil-qaa'imah, aati muhammadan al-waseelata wal-fadeelata, wab'aththu maqaaman mahmoodan alladhi wa'adtahu [O Allah, Lord of this Perfect Call and the Prayer to be Offered, grant Muhammad al-Waseelah - the highest position in Paradise - and also the eminence and resurrect him to the praised position You have promised], intercession for him will be granted on the Day of Resurrection."]

Muslim reported that 'Abdullaah ibn 'Amr al-'Aas said, "I heard the Allah's Messenger (SAW) say, "When you hear the muaddhin call, say what he says, then send blessings on me, for whoever sends blessings on me, Allah

(SWT) will return it to him tenfold. Then ask Allah to grant me al-Waseelah, for whoever asks Allah (SAW) to grant me al-Waseelah intercession will be granted for him.""

Chapter 8

DIFFERENCES BETWEEN THE LEVELS OF PARADISE

The Prophet (SAW) explained that the people will be in different levels in Paradise according to their status. al-Bukhaari and Muslim report from Abu Sa'eed al-Khudri that the Prophet (SAW) said, ["The people of Paradise will look at the people dwelling in the chambers above them in the same way that people look at a brilliant star shining far away on the horizon, in the East or West, because of their superiority [in reward] over them." The people asked, "O Messenger of Allah, are these the dwellings of the Prophets which no one else can attain?" He replied, "No by the One in Whose Hand is my soul, they are for the

men who believed in Allah, and also in His Messengers."]
(Saheeh al-Bukhaari and Saheeh Muslim)

Ahmad, at-Tirmidhi, Ibn Maajah and Ibn Hibbaan reported from Abu Sa'eed that the Prophet (SAW) said,["The people in the higher levels will be seen by those below them as if they were looking at a star rising on the horizon. Abu Bakr and 'Umar will be among them; what good people they are!" (Saheeh al-Jaami' asSagheer)

The inhabitants of the highest levels of Paradise will enjoy greater pleasures than the people below them. Allah (SWT) has promised two gardens to those who fear Him: The Quran confirms:

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ حِجَّتَانِ فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ﴾

(But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny) (Quran 55:46-47)

Allah's statement: (But for him who fears the standing

before his Lord,) on the Day of Resurrection, as the Quran confirms:

﴿وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾

(And restrained himself from the desires.) (Quran 79:40),

And does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said: (There are two gardens made of silver -- their vessels and all that they contain. And there are two gardens made of gold -- their vessels and all that they contain. And nothing stands between the people in the `Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.) The Group,

with the exception of Abu Dawud, collected this via the Hadith of `Abdul-`Aziz. This Ayah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have Taqwa will enter Paradise, for Allah is reminding the Ath-Thaqalayn of this favor, as He states: (But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny)

Allah (SWT) described these Gardens, then He said,

﴿وَمِن دُونِهِمَا جَنَّاتٌ﴾

(And below these two, there are two other Gardens.) (Quran 55:62)

These two gardens will be lower in status. Whoever thinks of the characteristics of the two gardens which Allah mentioned second will realise that they are lower than the first two, because the first two are for the muqarraboon [those who are close to Allah], whilst the

second two are for ashaab al-yameen [those of the Right Hand] as Ibn 'Abbaas and Abu Musa al-Ash'ari said. (atTadhkirah, 440).

Al-Bukhaari and Muslim report from Abu Musa al-Ash'ari that the Messenger of Allah (SAW) said, "Two gardens of silver, their vessels and everything in them and two gardens of gold, their vessels and everything in them, and there will be nothing between the people and their seeing Allah, except the garment of pride over His Face in the Paradise of 'Adn".] (Jaami' al-Usool, 10/498, no. 8029)

Chapter 9

THE SOIL OF PARADISE

Al-Bukhaari and Muslim reported the hadith of al-Mi'raaj from Anas ibn Maalik from Abu Dharr in which Abu Dharr said, "Allah's Messenger (SAW) said, ["I entered Paradise where I saw lights of pearl and its soil was musk". Muslim and Ahmad report from Abu Sa'eed that Ibn Sayyaad asked the Messenger (saw) about the soil of Paradise. He said, "It is a fine white powder of pure musk"].

Ahmad reports from Jaabir ibn 'Abdullaah that Allah's Messenger (SAW) said, concerning the Jews: "I am going to ask them about the soil of Paradise, which is a fine white powder." So he asked them, and they said, "It is

like a loaf of bread, O Abul-Qaasim," The Messenger of Allah said, "Bread is like pearls". (an-Nihaayah)

Ahmad at-Tirmidhi and ad-Daarimi reported that the Prophet (SAW) said, ["I asked "O Messenger of Allah (saw), From what are people made?" He said, "From water." We asked, "From what is Paradise built?" He said, "Bricks of gold and silver and mortar of fragrant musk; its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it is blessed with joy and will never be miserable; he will remain there forever and never die; his clothes will never wear out, and his youth will never fade away."] (Mishkaat al-Masaabeeh)

Chapter 10

THE RIVERS AND SPRINGS OF PARADISE

10.1 THE RIVERS OF PARADISE

The Quran confirms:

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾

(The description of Paradise which is promised to those who have Taqwa, (is that) in it are rivers of water that are not Asin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord. Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines) (Quran 47:15)

The Quran further confirms:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ - فِي مَقْعَدِ صِدْقٍ عِندَ مَلِكٍ مُّقْتَدِرٍ﴾

(Verily, those who have Taqwa, will be in the midst of Gardens and Rivers. In a seat of truth, near the Muqtadir King.) (Quran 54:54-55)

Allah's statement: (Verily, those who have Taqwa, will be in the midst of Gardens and Rivers.) and (In a seat of truth,) means in the Dwelling of Allah's honor, encompassed by His pleasure, favors, bounties, generosity and compassion. Allah's statement: (near the Muqtadir King) means with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for. Imam Ahmad recorded that `Abdullah bin `Amr said that the Prophet said: (Verily, the just will be with Allah on podiums of light, to the right of Ar-Rahman, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.) Muslim and An-Nasa'i also recorded

this Hadith.

Allah's Messenger (SAW) also told us of a river called Baariq, which flows by the gate of Paradise. During the period of al-Barzakh [the time between death and the day of Judgement] the shuhadaa are beside this river: Ibn 'Abbaas narrated that the Messenger of Allah (SAW) said, "The shuhadaa [martyrs] are in a green dome beside the river of Baariq, near the gate of Paradise, from which provision comes to them morning and evening." [Saheeh al-Jaami' as-Sagheer]

The Prophet (SAW) told us clearly about the rivers of Paradise. He said that during his Israa' (Night Journey): ["...I saw four rivers flowing out from beneath Sidrat al-Muntahaa, two visible and two hidden. He asked, "O Jibreel, What are these rivers?" He said, "The two hidden rivers are rivers of Paradise, and the two visible rivers are the Nile and the Euphrates".] (Muslim, Kitaab al-Imaan,

alBukhaari reports the same from Anas ibn Maalik, Jaami' al-Usool, 10/507, narrated bt Abu Awanah, al-Isma'eelee and at-Tabaraneer in as-Sagheer)

Muslim reports from Abu Hurayrah that the Messenger of Allah (saw) said, "Sihran, Jihran, the Euphrates and the Nile are all from the rivers of Paradise". [Sahih Muslim, Kitaab al-Jannah, al-Albaani attributed it, in Silsilat al-Hadith asSaheehah, to Muslim, Ahmad, al-Ajirri and al-Khateeb]

10.2 AL-KAWTHAR

This is a river of Paradise given to Prophet Muhammad (SAW) by Allah [SWT] when Kuffar of Madinah teased him at the death of his son Ibrahim. Surah AlKawthar refers.

The Quran confirms:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ - فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ﴾

(Verily, those who have Taqwa, will be in the midst of Gardens and Rivers. In a seat of truth, near the Muqtadir King.) (Quran 54:54-55)

Muslim, Abu Dawud and An-Nasa'i, all recorded from Anas that he said, "While we were with the Messenger of Allah in the Masjid, he dozed off into a slumber. Then he lifted his head smiling. We said, 'O Messenger of Allah! What has caused you to laugh?' He said: (Verily, a Surah was just revealed to me.) Then he recited the Surah 108. Then he said: (Do you all know what is Al-Kawthar) We said, 'Allah and His Messenger know best.' He said: (Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a lake where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allah from among them will be (prevented from it) and I will say: "O Lord! Verily, he is

from my Ummah (followers)." Then He (Allah) will say: "Verily, you do not know what he introduced (or innovated) after you.)" This is the wording of Muslim. Ahmad recorded this Hadith from Muhammad bin Fudayl, who reported from Al-Mukhtar bin Fulful, who reported it from Anas bin Malik.

Imam Ahmad also recorded from Anas that the Messenger of Allah said: (I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, "O Jibril! What is this" He replied, "This is Al-Kawthar which Allah, the Mighty and Majestic has given you.") Al-Bukhari recorded this in his Sahih, and so did Muslim, on the authority of Anas bin Malik. In their version Anas said, "When the Prophet was taken up to the heaven, he said: (I came to a river whose banks had domes of hollowed pearl. I said: "O

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ - فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ﴾

(Verily, those who have Taqwa, will be in the midst of Gardens and Rivers. In a seat of truth, near the Muqtadir King.) (Quran 54:54-55)

Muslim, Abu Dawud and An-Nasa'i, all recorded from Anas that he said, "While we were with the Messenger of Allah in the Masjid, he dozed off into a slumber. Then he lifted his head smiling. We said, 'O Messenger of Allah! What has caused you to laugh?' He said: (Verily, a Surah was just revealed to me.) Then he recited the Surah 108. Then he said: (Do you all know what is Al-Kawthar) We said, 'Allah and His Messenger know best.' He said: (Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a lake where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allah from among them will be (prevented from it) and I will say: "O Lord! Verily, he is

from my Ummah (followers)." Then He (Allah) will say: "Verily, you do not know what he introduced (or innovated) after you.)" This is the wording of Muslim. Ahmad recorded this Hadith from Muhammad bin Fudayl, who reported from Al-Mukhtar bin Fulful, who reported it from Anas bin Malik.

Imam Ahmad also recorded from Anas that the Messenger of Allah said: (I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, "O Jibril! What is this" He replied, "This is Al-Kawthar which Allah, the Mighty and Majestic has given you.") Al-Bukhari recorded this in his Sahih, and so did Muslim, on the authority of Anas bin Malik. In their version Anas said, "When the Prophet was taken up to the heaven, he said: (I came to a river whose banks had domes of hollowed pearl. I said: "O

Jibril! What is this" He replied: "This is Al-Kawthar.")" This is the wording of Al-Bukhari. Ahmad recorded from Anas that a man said, "O Messenger of Allah! What is Al-Kawthar" He replied, (It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are (long) like carrots.) `Umar said, "O Messenger of Allah! Verily, they (the birds) will be beautiful." The Prophet replied: (The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O `Umar.)

Al-Bukhari recorded from Sa`id bin Jubayr that Ibn `Abbas said about AlKawthar, "It is the good which Allah gave to him (the Prophet)." Abu Bishr said, "I said to Sa`id bin Jubayr, `Verily, people are claiming that it is a river in Paradise.'" Sa`id replied, `The river which is in Paradise is part of the goodness which Allah gave him.'" Al-Bukhari also recorded from Sa`id bin Jubayr that Ibn `Abbas said,

"Al-Kawthar is the abundant goodness." This explanation includes the river and other things as well. Because the word Al-Kawthar comes from the word Kathrah (abundance) and it (Al-Kawthar) linguistically means an abundance of goodness. So from this goodness is the river (in Paradise).

Imam Ahmad recorded from Ibn `Umar that the Messenger of Allah said: (Al-Kawthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey.) This Hadith was recorded in this manner by At-Tirmidhi, Ibn Majah, Ibn Abi Hatim and Ibn Jarir. At-Tirmidhi said, "Hasan Sahih."

10.3 THE FOUNTAINS AND SPRINGS OF PARADISE

The Quran confirms:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ - ادْخُلُوهَا بِسَلَامٍ ءَامِنِينَ - وَتَزَعْنَا مَا فِي صُدُورِهِمْ
مِّنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ﴾

(45. Truly, those who have Taqwa, will dwell in Gardens and water springs.) (46. (It will be said to them): "Enter it in peace and security.") (47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.) (Quran 15:45-47)

The Quran further confirms:

﴿يَسْقَوْنَ مِنْ رَّحِيقٍ مَّخْتُومٍ خِتْمُهُ مِسْكٌ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ وَمِزَاجُهُ
مِن تَسْنِيمٍ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ﴾

(They will be given to drink of pure sealed Rahiq. Sealed with musk, and for this let those strive who want to strive. It will be mixed with Tasnim: A spring whereof drink those nearest to Allah.) (Quran 83:25-28); and,

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

(In them (both) will be two springs flowing (free).) (51. Then which of the blessings of your Lord will you both deny) (Quran 55:50)

The Quran further confirms:

﴿فِيهَا عَيْنٌ جَارِيَةٌ﴾

(12. Therein will be a running spring.) (Quran 88:12)

Allah's statement: (Therein will be a running spring) means, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs. Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said: (The rivers of Paradise spring forth from beneath hills -- or mountains -- of musk.)

10.3.1 Kafur

The Quran further confirms:

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا - عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾

(Verily, the Abrar (righteous believers) shall drink of a cup mixed with Kafur. A spring wherefrom the servants of Allah will drink, causing it to gush forth abundantly.) (Quran 78:5-6)

Allah's statement: (A spring wherefrom the servants of Allah will drink) meaning, this (drink) that will be mixed for these righteous people will be taken from Kafur, which is a spring that Allah's close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word Yashrabu (to drink) includes the meaning of Yarwa (to quench one's thirst). Allah then states: (causing it to gush forth abundantly (Tafjir)) means, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. At-Tafjir means to cause to gush forth or

flow out. This is as Allah says,

﴿وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا﴾

(And they say: "We shall not believe in you until you cause a spring to gush forth from the earth for us.) (Quran 17:90) And Allah says,

﴿وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا﴾

(We caused a river to gush forth in the midst of them.) (Quran 18:33)

Mujahid said: (causing it to gush forth abundantly.)

"This means that they will divert it to wherever they wish."
`Ikrimah and Qatadah both made similar statements. Ath-Thawri said, "They will cause it to flow wherever they wish."

10.3.2 Tasneem

Allah (SWT) says:

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ عَلَى الْأَرَائِكِ يَنْظُرُونَ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ خِتْمُهُ مِسْكَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ وَمِزَاجُهُ مِنْ تَسْنِيمٍ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ﴾

(22. Verily, Al-Abrar (the righteous believers) will be in Delight.) (23. On thrones, looking.) (24. You will recognize in their faces the brightness of delight). (25. They will be given to drink of pure sealed Rahiq.) (26. Sealed with musk, and for this let those strive who want to strive.) (27. It will be mixed with Tasneem:) (28. A spring whereof drink those nearest to Allah.) (Quran 83:22-28)

Allah's statement: (It will be mixed with Tasnim) meaning, this wine that is being described is mixed with Tasnim. This refers to a drink called Tasnim, and it is the most excellent and exalted drink of the people of Paradise. This was said by Abu Salih and Ad-Dahhak. Thus, Allah's statement: (A spring whereof drink those nearest to Allah.) (83:28) meaning, those who are near to Allah, will drink from it as they wish, and the companions of the right hand will be given a drink that is mixed with it. This has been said by Ibn Mas`ud, Ibn `Abbas, Masruq, Qatadah

and others. Prophet (SAW) tells us that the pious will drink from it mixed with something else, whilst those close to Allah [SWT] will drink it pure and undiluted.

10.3.3 Salsabil

The Quran confirms:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا - عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا﴾

(And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger). A spring there, called Salsabil.) (Quran 76:17-18)

Allah's statement: (A spring there, called Salsabil.) `Ikrimah said, "It (Salsabil) is the name of a spring in Paradise." Mujahid said, "It is called this due to its continuous flowing and the severity of its current."

Chapter 11

THE LIGHT OF PARADISE

Regarding morning and evening in Paradise, the Quran confirms:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَتْ مِرْزَاقُهَا زَنْجَبِيلًا - عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا﴾

(And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger). A spring there, called Salsabil.) (Quran 76:17-18)

Ibn Kathir explains Allah's statement: (And they will have therein their sustenance, morning and afternoon.) This means, in what is similar to mornings and evenings. This does not mean that there is a night and a day (in Paradise), but they will be living in times that alternate. They will know its lighted times from its lights and illumination. This is as Imam Ahmad recorded from Abu Hurayrah, who said that the Messenger of Allah said:

(The first group to enter into Paradise will have forms like the form of the moon on a night when it is full. They will not spit, nor will they blow their noses therein. They also will not defecate. Their containers and combs will be made of gold and silver and their censers will be of aloeswood. Their sweat will be the fragrance of musk and each of them will have two wives. The marrow of their shins will be visible from beneath the skin due to their beauty. They will not have any disputes between them, or any hatred. Their hearts will be united like the heart of one man. They will glorify Allah in the morning and evening.) Al-Bukhari and Muslim both recorded this narration in the Two Sahihs.

Imam Ahmad also recorded that Ibn `Abbas said that the Messenger of Allah said: (The martyrs will be upon the banks of a river by the gates of Paradise. Over them will be a green dome. Their sustenance will be brought out to

them from Paradise, morning and evening.) Ahmad is the only one who collected this narration. Ad-Dahhak reported that Ibn `Abbas said: (And they will have therein their sustenance, morning and afternoon.) "This means the amount of time equal to night and day." Allah's statement: (Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa) means, `This Paradise that We have described with these magnificent attributes, it is that which We will cause are pious servants to inherit.' They are those who obey Allah in happiness and times of hardship. They are those who suppress their anger and they pardon people's offenses. This is as Allah says at the beginning of Surah Al-Mu'minin,

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

(Successful indeed are the believers. Those who are humble in their Salah.) (Quran 23:1-2) Until His saying,

﴿أُولَئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾

(These are indeed the inheritors. Who shall inherit the Firdaws. In it they shall dwell forever.) (Quran 23:10-11)

Ibn Taymiyyah said, ["There is no sun and moon in Paradise, and no day or night, but they will know morning and evening from a light that shines from the direction of the Throne".] (Majmu' Fataawa Shaikh al-Islaam, 4/312)

Al-Qurtubee said, ["The scholars said there is no night and day in Paradise, rather they will be in eternal everlasting light. They will know when night comes because curtains or screens will be put up and doors will be closed, and they will know when day comes because the curtains or screens will be taken down and the doors will be opened. This was mentioned by Abul-Faraj ibn al-

Chapter 12

SIDRAT AL-MUNTAHA

There is a tree in paradise which Allah [SWT] has mentioned in a clear and unambiguous revelation. Allah [SWT] told us that our Prophet Muhammad (SAW) saw Jibreel in the form in which Allah [SWT] created him at that tree. He also told us that it was veiled with something known only to Allah [SWT] when the Prophet (SAW) saw it. In Surah An-Najim, the Quran confirms:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ - عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ - عِنْدَهَا جَنَّةُ الْمَأْوَىٰ - إِذْ يَغْشَى
السُّدْرَةَ مَا يَغْشَىٰ - مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ - لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ﴾

(13. And indeed he saw him at a second descent.) (14. Near Sidrat Al-Muntaha.) (15. Near it is the Paradise of Abode.) (16. When that covered the lote tree which did cover it!) (17. The sight turned not aside, nor it transgressed beyond the limit.) (18. Indeed he saw of the greatest Signs of his Lord.) (Quran 53:13-18)

The Prophet (SAW) told us about what he saw of this tree: ["Then I was taken up until I reached Sidrat al-Muntaha and I saw its Nabq [fruits] which looked like the clay jugs of Hajar, its leaves were like the ears of elephants, and one of these leaves could cover the whole of this ummah. It was veiled in colours indescribable. Then I entered Paradise, and its lights were pearls and its soil was musk".] (Saheeh al-Jaami' as-Sagheer, al-Bukhaari and Muslim; see also Ahmad, at-Tirmidhi)

Chapter 13

GARDENS, TREES AND FRUITS OF PARADISE

The trees of Paradise are abundant and good and of many kinds. Allah [SWT] has told us that there are grapevines, datepalms and pomegranate trees in Paradise, as well as lotus trees and acacia trees:

In Surah ar-Rahman, the Quran confirms:

﴿فِيهِمَا فَكِهَةٌ وَنَخْلٌ وَرُمَّانٌ﴾

(In them (both) will be fruits, and date palms and pomegranates.) (Quran 55:68)

Ibn Katheer spoke very cleverly about the greatness of the fruits of Paradise, and concluded that by means of understatement, Allah (SWT) conveyed the abundance

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Ibn Katheer spoke very cleverly about the greatness of the fruits of Paradise, and concluded that by means of understatement, Allah (SWT) conveyed the abundance

and greatness of those fruits. He said, "The lotus tree [as-Sidr] does not bear any fruit other than some insignificant, inferior fruits, and it is thorny. The acacia tree [at-Talh] is only used for shade in this world [not for fruit] but in Paradise there will be many of them, growing beautifully, and bearing such abundant fruit that a single fruit will have seventy kinds of taste and colour that resemble one another.... In short, there will be what no eye has seen, no ear has heard and no human heart can comprehend and we ask Allah (swt) to grant us some of this, by His Grace". (An-Nihaayah, 2/262)

The trees of Paradise are of rich and lush foliage - "With spreading branches" [55:48], and they are intensely green - "dark and green [in colour]" [55:64]. The intensity of the colour is because of the density of the trees in Paradise. The fruits of the trees will be low-hanging, in easy reach of the people of Paradise:

The Messenger of Allah told us wondrous things about some of the trees of paradise which indicate that they are so amazingly huge that and beyond human imagination, such as the following:

(i) A tree whose shadow it takes one hundred years to cross. This is a huge tree, whose true size is known only to its Creator. The Prophet (SAW) given us an impression of its size when he said that ["In Paradise there is a tree which the rider of a swift horse would need one hundred years to pass beneath"] (al-Bukhaari); And in the narration of Muslim from Abu Hurayrah and Sahl ibn Sa'd it is said that ["In Paradise there is a tree under whose shade a traveller could travel for one hundred years and not reach the edge of it"] (Sahih Muslim)

(ii) Sidrat al-Muntaha (described under above section) (iii) Tooba. This is a huge tree which produces the fabric for the clothing of the people of Paradise. Ahmad

Ibn Jareer and Ibn Hibbaan report from Abu Sa'eed al-Khudri that the Messenger of Allah said, ["Tooba is a tree in Paradise, as big as a hundred year's journey; the clothes of the people of Paradise comes from its calyces [the outer parts of its flowers]" (Silsilat al-Hadith as-Saheehah, the isnaad is hasan]. Narrated by Ahmad from 'Abdullaah ibn 'Amr, who said, "A man came to the Prophet (SAW) and asked, "O Messenger of Allah, tell us about the clothes of the people of Paradise; are they created or are they woven?" Some of the people laughed. The Messenger of Allah said, ["Why are you laughing? Because someone who does not know has asked someone who does know?" Then he turned and asked, "Where is the one who asked the question?" The man said, "Here I am, O Messenger of Allah". He said, "No, they are produced by the fruits of Paradise" three times"] (Silsilat al-Hadith as-Saheehah) In Srah An-Naba, the Quran confirms:

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا - حَدَائِقَ وَأَعْنَابًا﴾

(Verily, for those who have Taqwa, there will be a success. Hada'iq and vineyards,) (Quran 78:31-32)

Allah [SWT] informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Allah says: (Verily, for those who have Taqwa, there will be a success;) Ibn `Abbas and Ad-Dahhak both said, "A place of enjoyable recreation." Mujahid and Qatadah both said, "They are successful and thus, they are saved from the Hellfire." The most obvious meaning here is the statement of Ibn `Abbas, because Allah says after this: (Hada'iq) And Hada'iq are gardens of palm trees and other things.

Allah [SWT] says:

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ - فِي سِدْرٍ مَّخْضُودٍ - وَطَلْحٍ مَّنْضُودٍ -
وَظِلِّ مَمْدُودٍ - وَمَاءٍ مَّسْكُوبٍ - وَفَكِهَةٍ كَثِيرَةٍ - لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ﴾

(27. And those on the right -- how (fortunate) will be those on the right)
(28. (They will be) among Sidri Makhdud,) (29. And among Talh Mandud.) (30.
And in shade Mamdud,) (31. And by water flowing constantly,) (32. And fruit in
plenty,) (33. Whose supply is not cut off nor are they out of reach.) (Quran
56:27-33)

Allah's statement 56:32-33): (And fruit in plenty, whose supply is not cut off nor are they out of reach) indicates that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allah [SWT] said,

﴿... كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ
مُتَشَبِهًا.....﴾

(.... Every time they will be provided with a fruit therefrom, they will say:
"This is what we were provided with before, "and they will be given things in
resemblance....) (Quran 2:35)

The shape will appear similar, but the taste is

different. In the Two Sahihs, Sidrat Al-Muntaha (the tree in the seventh heaven) is described as: (...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.) The Two Sahihs also collected a Hadith from Ibn `Abbas, who said, "The sun was eclipsed and Allah's Messenger led the people in the Eclipse prayer. They asked, `O Allah's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.' He said: (I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.)"

Imam Ahmad recorded that `Utbah bin `Abd As-Sulami said, "A bedouin man came to the Messenger of Allah and asked him about the Hawd and Paradise. The bedouin asked, `Does Paradise have fruits' The Prophet (SAW) said: (Yes, and it also has a tree called Tuba.) ((He)

said something more saying but I could not recall it). The bedouin asked, `Does it look like any of the trees that grow in our area' The Prophet (SAW) said: (There is nothing resembling it among the trees in your land.) The Prophet (SAW) then asked him: (Have you traveled to Ash-Sham area) The bedouin said: `No.' The Prophet {SAW} said: (It looks like a tree that grows in Ash-Sham area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.) The bedouin asked, `How big is the cluster of its fruits' The Prophet said: (The distance that the crow flies in one month without rest.) The bedouin asked, `How huge its trunk is' The Prophet said: (If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.) The man asked, `Does it bear grapes' The Prophet (SAW) answered in yes. The bedouin asked, `How big are the grapes' The Prophet

(SAW) said: (Has your father ever slaughtered a ram) The bedouin answered, `Yes,' and the Prophet (SAW) asked him: (And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it) The bedouin again said yes and said, `This grape would suffice for me and my family!' The Prophet (SAW) agreed and said: (Yes, and also for the rest of your clan.)"

Allah's statement: (Whose supply is not cut off nor are they out of reach) means, the supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allah's power. Qatadah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance."

The Quran also confirms:

﴿وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَدْلِيلاً﴾

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.) (Quran 76:14)

Allah's statement: (And the shade thereof is close upon them) means, the branches will be close to them. Allah's statement: (And the bunches of fruit thereof will hang low within their reach) means, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allah {SWT} says in other Ayat,

﴿وَجَنَى الْجَنَّتَيْنِ دَانٍ﴾

(And fruits of the two gardens will be near at hand.) (Quran 55:54); and,

﴿قُطُوفُهَا دَانِيَةٌ﴾

(The fruits in bunches whereof will be low and near at hand.) (Quran 69:23)

Mujahid commented Allah's statement: (And the bunches of fruit thereof will hang low within their reach.)

"If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it. So this is Allah's statement: (will hang low within their reach). " Qatadah said, "No thorn or distance will repel their hands away from it (the fruit)."

Abu Hurairah [ra] narrated that the Prophet (SAW) said: ["In Jannah there is a tree under the shadow of which a rider can travel for a hundred years." (Through another chain of transmitters the following words were added), "He will not be able to cover this distance."] (Muslim)

Sahl bin Sa'd reported that Allah's Messenger (SAW) said: ["In Jannah there is a tree under the shadow of which a rider can travel for a hundred years. Without covering the distance completely."] (Muslim)

Abu Sa'eed al-Khudri narrated that Allah's Messenger

﴿وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَدْلِيلاً﴾

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.) (Quran 76:14)

Allah's statement: (And the shade thereof is close upon them) means, the branches will be close to them. Allah's statement: (And the bunches of fruit thereof will hang low within their reach) means, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allah {SWT} says in other Ayat,

﴿وَجَنَى الْجَنَّتَيْنِ دَانٍ﴾

(And fruits of the two gardens will be near at hand.) (Quran 55:54); and,

﴿قُطُوفُهَا دَانِيَةٌ﴾

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Abu Sa'eed al-Khudri narrated that Allah's Messenger

(SAW) said: [“In Jannah there is a tree under the shadow of which a rider of a fine and swift – footed horse can travel for a hundred years without covering the distance completely. There will be the pleasure of Allah for the inhabitants of Jannah, and he will never be annoyed with them.”] (Muslim)

Anas bin Malik [ra] reported that the Prophet (SAW) said : [“There is a tree in Jannah (which is so large that) if a rider traveled in its shade for one hundred years, he would not be able to cross it.”] (Sahih al-Bukhari)

Abu Hurairah narrated that the Prophet (SAW) said: [“There is a tree in Jannah (which is so large that) a rider could travel in its shade for a hundred years. And if you wish, you can recite: “In shade long – extended [Waqi'ah, 56: 30]. A place in Jannah equal to an arrow bow of one of you is better than (the whole earth) on which the sun rises and sets.”] (Sahih al-Bukhari)

Chapter 14

THE ANIMALS AND BIRDS OF PARADISE

The kinds of birds and animals that exist in Paradise are known only to Allah [SWT]. He ta'ala told us that among the delights enjoyed by the people of Paradise will be:

﴿وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ﴾

(And with the flesh of fowls that they desire.) (Quran 56:21)

Imam Ahmad recorded that Anas said that the Messenger of Allah said: (Birds of Paradise are like Bukht camels that graze in the trees of Paradise.) Abu Bakr commented, "O Allah's Messenger! Surely, these birds must be wonderful." The Messenger said: (Those who eat

them are more wonderful.) and repeated this statement thrice. The Prophet went on: (And I hope that you will be among those who eat from them.) Only Imam Ahmad collected this Hadith using this chain of narration.

h t-Tirmidhi reports from Anas that the Messenger of Allah (SAW) was asked, "What is al-Kawthar?" He said, "That is a river that Allah has given me... and in it are birds with necks like the necks of camels". 'Umar said, "These birds will be in bliss". The Messenger of Allah (saw) said, "Those who eat them will be more blissful".

(Mishkaat al-Masaabeeh). Al-Haakim and Abu Na'eem reported from Ibn Mas'oud that ["a man brought a haltered she-camel and said, "O Messenger of Allah, this she-camel is for the sake of Allah". He said, "You will have seven hundred haltered she-camels in Paradise"] [Silsilat as-Saheehah; a similar report is narrated by Muslim, Mishkaat al-Masaabeeh)

Chapter 15

THE SHADE OF PARADISE

The Quran confirms:

﴿مَثَلُ الْحَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ﴾

(The description of the Paradise which those who have Taqwa have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.) (Quran 13:35)

Allah's statement: (its provision is eternal and so is its shade) means that Paradise has foods, fruits and drinks that never end or finish.

The shade of Paradise is everlasting and never shrinks, just as Allah said,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَّهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلِيلٌ﴾

(But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening.) (Quran 4:57)

In another Ayah, the Quran confirms:

﴿هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ﴾

(They and their wives will be in pleasant shade, reclining on thrones.) (Quran 36:56)

Chapter 16

THE PALACES AND TENTS OF PARADISE

The Quran confirms:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

(Allah has promised the believers -- men and women, -- Gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of `Adn (Eden; Paradise). But the greatest bliss is the good pleasure of Allah. That is the supreme success.) (Quran 9:72)

In the Two Sahihs, it is recorded that Abu Musa, `Abdullah bin Qays AlAsh`ari said that the Messenger of Allah said: (Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of

Pride of Allah's Face separates the people from gazing at Him, in the garden of Eden.) He also narrated that the Messenger of Allah said: (For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.) The Two Sahihs collected this Hadith.

It is recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said: (Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he emigrates in Allah's cause, or remains in the land where he is born.) The people said, "O Allah's Messenger! Shall we acquaint the people with this good news" He said, (Paradise has one-hundred grades which Allah has prepared for the

Mujahidin who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allah, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the `Arsh (Throne) of the Beneficent.) Imam Ahmad recorded that Abu Hurayrah said, that the Messenger of Allah said: (If you invoke Allah for Salah (blessings) on me, then also invoke Him to grant me AlWasilah.) He was asked, "What is Al-Wasilah, O Allah's Messenger" He said, (The highest grade in Paradise, it will be for only one man, and I hope I am that man.)

The Musnad contains a Hadith from Sa`d bin Mujahid At-Ta'i, that Abu AlMudillah said, that Abu Hurayrah said, "We said, `O Allah's Messenger! Talk to us about Paradise, what is it built of" He said: (A brick of gold and a brick of silver. Its mortar is from musk, its gravel is

pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.)"

The Quran further confirms:

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا
فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ﴾

(And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds; as for such, there will be multiple rewards for what they did, and they will reside in the high dwellings (Paradise) in peace and security.) (Quran 34:37)

Allah's statement: (and they will reside in the high dwellings in peace and security) means, in the lofty dwellings of Paradise, safe from all misery, fear and harm, and from any evil they could fear. Ibn Abi Hatim recorded that `Ali, may Allah be pleased with him, said that the Messenger of Allah said: (In Paradise there are lofty rooms whose outside can be seen from the inside and whose

inside can be seen from the outside.) A bedouin asked, "Who are they for" He said: (For those who speak well, feed the hungry, persist in fasting and pray at night while people are asleep.)

The Quran further confirms:

﴿لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مِّنْبِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَعَدَّ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ﴾

(But those who have Taqwa of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allah, and Allah does not fail in (His) promise.) (Quran 39:20)

Allah's statement: (are built lofty rooms, one above another), story upon story, solidly-constructed, adorned and high. `Abdullah bin Al-Imam Ahmad recorded that `Ali, may Allah be pleased with him, said, "The Messenger of Allah said: (In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.) A bedouin asked, `Who are they for, O

pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.)"

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فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ﴾

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Messenger of Allah' He said, (For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.)" This was also recorded by At-Tirmidhi, who said, "Hasan Gharib". Imam Ahmad recorded from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said: (The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.) He said, "I told An-Nu`man bin Abi `Ayyash about that, and he said, `I heard Abu Sa`id Al-Khudri, may Allah be pleased with him, narrate it: (As you see the stars on the horizon of the east or the west.)"" It was also recorded in the Two Sahihs.

Imam Ahmad said, "Fazarah narrated to us; Fulayh narrated to us; from Hilal bin `Ali, from `Ata' bin Yasar, from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said: (The people of Paradise will

look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.) They said, "O Messenger of Allah, are those the abodes of the Prophets" He said: (No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allah and in the Messengers.) It was also recorded by At-Tirmidhi, who said, "Hasan Sahih."

The Quran also confirms:

﴿حُورٌ مَّقْصُورَاتٌ فِي الْبَيْتَاتِ فَيَأْتِيَهُنَّ رِبُّكَ مَا تُكْذِبْنَ﴾

(Hur (beautiful, fair females) guarded in pavilions;) (73. Then which of the blessings of your Lord will you both deny) (Quran 55:72)

Concerning Allah's state: (in pavilions;) Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said: (Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles.

Messenger of Allah' He said, (For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.)" This was also recorded by At-Tirmidhi, who said, "Hasan Gharib". Imam Ahmad recorded from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said: (The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.) He said, "I told An-Nu`man bin Abi `Ayyash about that, and he said, `I heard Abu Sa`id Al-Khudri, may Allah be pleased with him, narrate it: (As you see the stars on the horizon of the east or the west.)"" It was also recorded in the Two Sahihs.

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The Quran also confirms:

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(Hur (beautiful, fair females) guarded in pavilions;) (73. Then which of the blessings of your Lord will you both deny) (Quran 55:72)

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In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.) In another narration the Prophet (SAW) said that this tent is thirty miles wide. Muslim recorded this Hadith and in his narration, the Prophet (SAW) said: (Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them all.)

The Prophet (SAW) told us about the characteristics of the palaces of some of his wives and companions. al-Bukhaari and Muslim report that Abu Hurayrah said, ["Jibreel came to the Prophet (saw) said, "O Messenger of Allah, Khadeejah is coming, carrying a container of food. When she comes to you, convey to her greetings of peace from her Rabb and from me, and give her the glad tidings of a house in Paradise made of brocade, in which there is

no noise or exhaustion.""] (Mishkaat al-Masaabeeh)

Al-Bukhaari and Muslim report from Jaabir that the Messenger of Allah (SAW) said: ["I entered Paradise, where I saw ar-Rumaysa', the wife of Abu Talhah. And I heard footsteps and asked, "Who is that?" He [Jibreel] said, "That is Bilaal." And I saw a palace with women in its courtyard. I asked, "Whose is this?" They said, "It is for 'Umar ibn al-Khattab". I had wanted to go in and look at it, but I remembered your jealousy [where women are concerned]." 'Umar said, "May my mother and father be sacrificed for you, O Messenger of Allah, would I feel jealous from you?"] (Mishkaat al-Masaabeeh)

Chapter 17

THE CHARACTERISTICS OF PARADISE: THERE IS NOTHING LIKE IT

The Quran confirms:

﴿وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا﴾

(And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.) (Quran 76:20)

This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains. Allah's statement: (You will see a delight, and a great dominion) meaning, there will be a great kingdom that belongs to Allah [SWT] and a dazzling, splendid dominion. It has been confirmed in the Sahih that Allah [SWT] will say to

the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise: (verily, you will have similar to the world and ten worlds like it (in addition to it).") If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allah [SWT], nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

The Quran also confirmed:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

(No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.) (Quran 32:17)

Allah's statement: (No person knows what is kept hidden for them of delights of eyes) means, no one knows

the vastness of what Allah [SWT] has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allah [SWT] conceals the reward for them, a fitting reward which will suit their deeds. Al-Hasan Al-Basri said, "If people conceal their good deeds, Allah [SWT] will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Hatim.

AlBukhari quoted the Ayah: (No person knows what is kept hidden for them of delights of eyes) and then he recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said: (Allah says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man.") Abu Hurayrah said: "Recite, if you wish: (No person knows what is kept hidden for them of delights of eyes.) It was also recorded by Muslim and At-Tirmidhi.

At-Tirmidhi said, "It is Hasan Sahih."

In another version of Al-Bukhari: ("and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.") It was also reported from Abu Hurayrah, may Allah be pleased with him, that the Prophet said: (Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.) This was recorded by Muslim.

In the version reported by Muslim from Abu Hurayrah, there is the addition, "Never mind what Allah has told you; what He has not told you is EVEN greater".

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Chapter 18

THE FIRST PEOPLE TO ENTER PARADISE

The first of mankind to enter Paradise will be Prophet Muhammad (SAW), the Seal of the Prophethood and the first nation to enter Paradise will be his ummah. The first member of this ummah to enter will be Abu Bakr as-Siddiq (RAA).

Ibn Katheer quotes a number of Ahadith [an-Nihayah, 2/213] that state this such as the report of Muslim from Anas according to which the Messenger of Allah (SAW) said, ["I will be the first one to knock at the gates of Paradise".] Muslim also reported from Anas that the Allah's Messenger (SAW) said: > ["I will come to the

gates of paradise and ask for it to be opened. The gatekeeper will ask, "Who are you?" I will say, "Muhammad". The gatekeeper will say, "I was ordered not to open the gate for anyone else before you""]]

Al-Bukhaari, Muslim and an-Nasaa'ee report from Abu Hurayrah that the Prophet (SAW) said: "We are the last, but we will be the first on the Day of Resurrection. We will be the first of mankind to enter Paradise". Abu Dawood reports from Abu Hurayrah that the Prophet (SAW) said: ["Jibreel came to me, and showed me the gate of Paradise through which my ummah will enter". Abu Bakr said, "O Messenger of Allah, would that I had been with you to see it!". The Messenger of Allah said@ "But you, O Abu Bakr, will be the first of my ummah to enter Paradise"].

Chapter 19 ADMITTANCE TO PARADISE

The Quran confirms

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ - وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ﴾

(73. And those who had Taqwa will be led to Paradise in groups till when they reach it, and its gates will be opened and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever.") (74. And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us and has made us inherit the land. We can dwell in Paradise where we will; how excellent a reward for the workers!") (Quran 39:73-74)

Allah [SWT] tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allah [SWT], then the most righteous, then the next best and the next best. Each group will be with others

like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind.

Allah's statement: (till when they reach it,) means, when they arrive at the gates of Paradise, after passing over the Sirat, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise. It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa, then Muhammad (may blessings and peace be upon them all). This is akin to what will happen

in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement. This is to show the noble position of Muhammad above the rest of mankind in all situations.

In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said, "The Messenger of Allah [SWT] said: (I will be the first intercessor in Paradise.) According to the wording of Muslim: (I will be the first one to knock at the gates of Paradise.) Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said: (I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The gatekeeper will say, "Who are you" I will say "Muhammad." He will say, "I was told about you and that I was not to open the gate for anyone before you.")" It was also recorded by Muslim. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The

Messenger of Allah said: (The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one heart. They will glorify Allah morning and evening.)" This was also recorded by Al-Bukhari and Muslim.

Al-Hafiz Abu Ya`la recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said: (The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the

in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement. This is to show the noble position of Muhammad above the rest of mankind in all situations.

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sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hur Al-`Iyn, and they will all look the same, as if they are one person in the image of their father Adam, sixty cubits tall.)" They}Al-Bukhari and Muslim{ also produced this from the Hadith of Jabir. It was reported that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said: (A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.) `Ukkashah bin Mihsan stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.' He said: (O Allah, make him one of them.) Then one of the Ansar stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.' He said: (Ukkashah has beaten you to it.)" This was recorded by (Al-Bukhari and Muslim).

This Hadith -- about the seventy thousand who will enter Paradise without being brought to account -- was also recorded by Al-Bukhari and Muslim from Ibn `

Abbas, may Allah be pleased with him, Jabir bin `Abdullah, `Imran bin Husayn, Ibn Mas`ud, Rifa`ah bin `Arabah Al-Juhani and Umm Qays bint Mihsan -may Allah be pleased with them all -- and also from Abu Hazim from Sahl bin Sa`d, may Allah be pleased with them, who said that the Messenger of Allah said: (Seventy thousand or seven hundred thousand of my Ummah will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.)"

Ibn Kathir comments on Allah's statement: (till when they reach it, and its gates will be opened and its keepers will say: "Salam `Alaykum (peace be upon you)! You have

done well, so enter here to abide therein forever.") This is a conditional sentence that is not complete. What it implies is that when they come to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope.

It is known from the Sahih Ahadith that Paradise has eight gates. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said: (Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of

Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity; whoever is among the people of Jihad, will be called from the gate of Jihad; whoever is among the people of fasting, will be called from the Gate of ArRayyan.)" Abu Bakr said, `O Messenger of Allah, it does not matter from which gate one is called, but will anyone be called from all of them' He said: (Yes, and I hope that you will be one of them.)" Something similar was also recorded by AlBukhari and Muslim.

It was reported from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said: (In Paradise there are eight gates; one of them is called Ar-Rayyan, and no one will enter it except those who fast.)" In Sahih Muslim, it is recorded that `Umar bin Al-Khattab, may Allah be pleased with him, said, "The

Messenger of Allah said: (There is no one among you who performs Wudu' and does it well, or -- amply --, then he says: "I testify that there is none worthy of worship except Allah and that Muhammad is His servant and Messenger, " but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.)"

We ask Allah [SWT] to make us among its people. In the Two Sahihs, it is reported from Abu Hurayrah, may Allah be pleased with him, in the lengthy Hadith about intercession (that the Prophet said): (Allah will say: "O Muhammad, admit those of your Ummah who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well." By the One in Whose Hand is the soul of Muhammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar -- or Hajar and Makkah.)" According to another

report: (between Makkah and Busra.) It was recorded in Sahih Muslim from `Utbah bin Ghazwan that (the Prophet) gave them a speech in which he told them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people.

Allah's statement: (and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well,") meaning, `your deeds and words were good, and your efforts were good, and your reward is good.' The Messenger of Allah issued commands during some of his military campaigns that it should be shouted out to the Muslims: (No one enters Paradise except a Muslim soul) or, according to one report, (A believing soul.)"

Allah statement: (And they will say: "All the praises and thanks be to Allah [SWT] Who has fulfilled His promise to us...") means, when the believers see the great

reward and splendors, blessing and grand generosity, they will say: (All the praises and thanks be to Allah Who has fulfilled His promise to us) meaning, 'the promise which He made to us through His Messengers who called us to this in the world.' Quran confirms:

﴿رَبَّنَا وَعَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾

(Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise) (Quran 3:194); and,

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ﴾

(and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord came with the truth.") (Quran 7:43).

And,

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ - الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ﴾

(And they will say: "All the praises and thanks be to Allah Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.") (Quran 35:34-35)

Commenting on Allah's statement: (and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious) workers!) Abu Al-Aliyah, Abu Salih, Qatadah, As-Suddi and Ibn Zayd said, "This means the land of Paradise." This is like the Ayah:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

(And indeed We have written in Az-Zabur after Adh-Dhikr that My righteous servants shall inherit the land.) (Quran 21:105)

They will say: (We can dwell in Paradise where we will) means, 'wherever we want, we can settle; how excellent a reward for our efforts.' In the Two Sahihs, it

was reported in the story of the Mi`raj which was narrated by Anas bin Malik, may Allah be pleased with him, that the Prophet said: (I was admitted into Paradise where I saw that its domes were pearls and its soil was musk.)"

In other Ayat, the Quran confirms:

﴿حَتَّىٰ تَدْخُلُوا مِن آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ
يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ - سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَىٰ الدَّارِ﴾

(Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!") (Quran 13:23-24)

Allah's statement: (Adn Gardens), where, `Adn, indicates continuous residence; they will reside in the gardens of everlasting life. Allah said next: (and (also) those who acted righteously from among their fathers, and their wives, and their offspring.) Allah will gather them with their loved ones, from among their fathers, family

members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise). Allah said in another Ayah,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ﴾

(And those who believe and whose offspring follow them in faith: to them shall We join their offspring.) (Quran 52:21)

Allah [SWT] said next: (And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!") The angels will enter on them from every direction congratulating them for entering Paradise. The angels will welcome them with the Islamic greeting and commend them for earning Allah's closeness

and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers. Imam Ahmad recorded that `Abdullah bin `Amr bin Al-`As, may Allah be pleased with them both, narrated that the Messenger of Allah said: (Do you know who among Allah's creation will enter Paradise first) They said, "Allah and His Messenger have more knowledge." He said: (The first among Allah's creation to enter Paradise are the poor emigrants (in Allah's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allah will say to whom He will among His angels, "Go to them and welcome them with the Salam." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the

Salam" Allah will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise,) saying: (Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!)"

Chapter 20

THE RECEPTION OF THE PEOPLE OF JANNAH

The Quran confirms:

﴿وَسَبِّحَ الَّذِينَ آتَقَوْا رَبَّهُمْ إِلَىٰ الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ - وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ﴾

(73. And those who had Taqwa will be led to Paradise in groups till when they reach it, and its gates will be opened and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever.")
(74. And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us and has made us inherit the land. We can dwell in Paradise where we will; how excellent a reward for the workers!") (Quran 39:73-74)

Also in Ayah 13:24 Allah [SWT] states: And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you) for you persevered in

patience! Excellent indeed is the final home!") The angels will welcome them with the Islamic greeting and commend them for earning Allah's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

In another Ayah, the Quran confirms:

﴿نَحِيَّتُهُمْ يَوْمَ يَلْقَوْتُهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا﴾

(Their greeting on the Day they shall meet Him will be "Salam (Peace!)" And He has prepared for them a generous reward.) (Quran 33:44)

Ibn Kathir commented on Allah's statement: (Their greeting on the Day they shall meet Him will be "Salam!") The apparent meaning -- and Allah knows best -is that their greeting, from Allah on the Day that they meet Him, will be Salam, i.e., He will greet them with Salam, as He says elsewhere:

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﴿سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ﴾

((It will be said to them): Salam -- a Word from the Lord, Most Merciful.) (Quran 36:58)

Qatadah claimed that the meaning was that they would greet one another with Salam on the Day when they meet Allah in the Hereafter. This is like the Ayah:

﴿دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

(Their way of request therein will be 'Glory to You, O Allah,' and 'Salam' will be their greetings therein! and the close of their request will be 'All praise is due to Allah, the Lord of all that exists.')

Allah's statement: (And He has prepared for them a generous reward.) means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man. The Quran further confirms:

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا - إِلَّا قِيلًا سَلَامًا سَلَامًا﴾

(No Laghw (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: "Salaman! Salaman!") (Quran 56:25-26); and,

﴿سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ﴾

(It will be said to them): "Salam (Peace!)" -- a Word from the Lord, Most Merciful.) (Quran 36:58)

Ibn Jurayj said, "Ibn `Abbas, may Allah be pleased with him, said, concerning this Ayah, Allah Himself, Who is the Peace (As-Salam) will grant peace to the people of Paradise. This view of Ibn `Abbas, may Allah be pleased with him, is like the Ayah:

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾

(Their greeting on the Day they shall meet Him will be "Salam") (Quran 33:44).

Chapter 21

THOSE WHO TAKE THEIR POSITIONS IN THE HIGHEST LEVELS

Among those who will occupy the highest levels in Paradise are the shuhaadaa, the best of whom are those who fight in the front ranks and never turn away until they are killed. Ahmad and at-Tabaraani reports with a saheeh isnaad from Na'eem ibn Hamar (1) that the Prophet (SAW) said, ["The best of the Shuhaadaa are those who fight in the first rank, and do not turn their faces away until they are killed. They will have the pleasure of occupying the highest dwellings in Paradise. Your Rabb will smile at them, and

whenever your Rabb smiles upon any of His Slaves, that person will not be brought to account".] (Musnad Ahmad)

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The one who helps widows and the destitute will have the status of a mujaahid in Paradise. Muslim reports from Abu Hurayrah that the Prophet (SAW) said, ["The one who helps widows and the destitute is like one who fights in jihaad for the sake of Allah (SWT)." I [the narrator] think he said, "And he is like the one who stands all night in prayer and never sleeps, and like the one who fasts continually and never breaks his fast".] (Saheeh Muslim)

The one who sponsors an orphan will be close to the Prophet (SAW) in Paradise. Muslim reports from Abu Hurayrah that the Prophet (SAW) said, ["The one who sponsors an orphan, whether from his own wealth or from the orphan's wealth, I and he will be like these two in Paradise,"]- and Maalik [the narrator] gestured with his

forefinger and middle finger. (Saheeh Muslim)

Allah (SWT) will raise the status of parents by the blessing of their children's du'aa. Ahmad reports from Abu Hurayrah (ra) that the Messenger of Allah (saw) said, ["Allah (SWT) will raise the status of His righteous slave in Paradise, and he will say, "O my Rabb, how could I deserve this?" He will say, "Because your child sought forgiveness for you.""] Ibn Katheer said, "This is a saheeh isnaad although none of the authors of the six books reported it. But there is a corroborating report in Saheeh Muslim from Abu Hurayrah, according to which the Prophet (SAW) said,]"When a son of Aadam dies his good works come to an end, except for three: Sadaqah Jaariyah [ongoing charity], beneficial knowledge [that he discovered or propogated], and a righteous son who will pray for him."] (Ibn Katheer, anNihaayah, 2/340)

Note: The above narration states raising the status but to

which level (i.e. highest or not) only Allah [SWT] knows best!

Chapter 22

THE SINNERS AMONG THE BELIEVERS WILL ENTER PARADISE

The Quran confirms:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

(Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.) (Quran 4:48)

Allah's statement: (Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;), and the Prophet's saying, (I have reserved my intercession

on the Day of Resurrection for those among my Ummah who commit major sins.)" point out that even the sinners among the believer will also enter Paradise, but not those who committed Shirk as Allah [SWT] states: (and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.) This statement is similar to His statement: (Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.) In the Two Sahihs, it is recorded that Ibn Mas'ud said, "I said, 'O Messenger of Allah! Which is the greatest sin?' He said, (To make a rival with Allah, while He Alone created you.)" In another Ayah, the Quran confirms:

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ
 جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ - وَاَنْسِبُوْا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاتِيَكُمْ
 الْعَذَابُ ثُمَّ لَا تُنصَرُوْنَ﴾

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." "And turn in repentance (and in obedience with true faith) to your Lord and submit to Him before the torment comes upon you, (and then you will not be helped.") (Quran 39:53-54)

Ibn Kathir explains that this Ayah is a call to all sinners, be they disbelievers or others, to repent and turn to Allah. This Ayah tells us that Allah, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea. This cannot be interpreted as meaning that sins will be forgiven without repentance, because Shirk can only be forgiven for the one who repents from it. Al-Bukhari recorded that Ibn `Abbas, may Allah be pleased with him, said that some of

the people of Shirk killed many people and committed Zina (illegal sexual acts) to a great extent; they came to Muhammad and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." Then the following Ayat were revealed:

﴿وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا ءَاخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِي حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا
 يَزْنُوْنَ﴾

(And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse) (Quran 25:68).

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ﴾

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.")

This was also recorded by Muslim, Abu Dawud and An-Nasa'i. What is meant by the first Ayah Quran 25:68 is:

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾

(Except those who repent and believe, and do righteous deeds) (Quran 25:70).

Imam Ahmad recorded that Asma' bint Yazid, said, "I heard the Messenger of Allah reciting,

﴿إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾

(verily, his work is unrighteous) (Quran 11:46).

And I heard him say: (Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful)." This was also recorded by Abu Dawud and At-Tirmidhi. All of these Ahadith indicate that what is meant is that Allah [SWT] forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allah [SWT] even if his sins are many and great, for the door of repentance and mercy is expansive. Allah says:

Concerning the hypocrites, Allah says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَكُنْ تَجِدَ لَهُمْ نَصِيرًا إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا﴾

(Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds) (Quran 4:145-146). And Allah says:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

(Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no god but One. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.) (Quran 5:73).

Then He says:

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

(Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (Quran 5:74); and,

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا﴾

(Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allah)) (Quran 85:10).

Al-Hasan Al-Basri, may Allah have mercy on him,

said, "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness." There are many Ayat on this topic. The Two Sahihs record the Hadith of Abu Sa`id, may Allah be pleased with him, from Messenger of Allah about the man who killed ninety-nine people. Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent. He told him no, so he killed him, thus completing one hundred. Then he asked one of their scholars whether he could repent. He said, "What is stopping you from repenting" Then he told him to go to a town where Allah was worshipped. He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allah commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found

that he was closer to the town he was heading for, so the angels of mercy took him. It was said that when he was dying, he moved himself (towards that town), and Allah commanded the good town to move closer to him and the other town to move away. This is basic meaning of the Hadith; we have quoted it in full elsewhere. `

Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, commented on the Ayah 39:53: (Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins...") that Allah invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that `Uzayr is the son of God, those who claim that Allah is poor, those who claim that the Hand of Allah is tied up, and those who say that Allah is the third of three (Trinity). Allah says to all of these:

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

(Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (Quran 5:74).

Ibn `Abbas, may Allah be pleased with him, said, "Anyone who makes the servants of Allah despair of His mercy after this, has rejected the Book of Allah, but a person cannot repent until Allah decrees that he should repent."

At-Tabarani recorded that Shutayr bin Shakal said, "I heard Ibn Mas`ud say, `The greatest Ayah in the Book of Allah is:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ...﴾

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.....)(Quran 2:255).

The most comprehensive Ayah in the Qur'an concerning good and evil is:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

(Verily, Allah enjoins justice and Al-Ihsan) (Quran 16:90).

The Ayah in the Qur'an which brings the most relief is in Surat Az -Zumar as discussed above: (Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") And the clearest Ayah in the Qur'an about reliance on Allah is:

Masruq said to him; `You have spoken the truth.'" Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "I heard the Messenger of Allah , say: (By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allah for forgiveness, He would forgive you. By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allah would bring other people who would commit sins and then ask

Allah for forgiveness so that He could forgive them.)" This was recorded only by Ahmad. Imam Ahmad recorded that Abu Ayyub AlAnsari, may Allah be pleased with him, said, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allah ; he said: (If you did not commit sins, Allah would create people who would sin so that He could forgive them.)" This was recorded by Imam Ahmad; it was also recorded by Muslim in his Sahih, and by At-Tirmidhi. Allah encourages His servants to hasten to repent, as He says: (And turn in repentance (and in obedience with true faith) to your Lord and submit to Him) meaning, turn back to Allah and submit yourselves to Him. Allah's statement: (before the torment comes upon you, (and) then you will not be helped) means, hasten to repent and do righteous deeds before His wrath comes upon you. The Quran also confirms:

﴿وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ﴾

(And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.) (Quran 2:48)

After Allah [SWT] reminded the Children of Israel of the favors that He has granted them, He warned them about the duration of the torment which He will punish them with on the Day of Resurrection. He said: (When a person shall not avail another) meaning, on that Day, no person shall be of any help to another. Similarly, Allah said, This indeed should serve as a great warning that both the father and the son will not be of help to each other on that Day.

There will be people brought forth from Hell and will enter Paradise by means of intercession but several texts

explain that no-one can intercede with Allah except with His permission and unless He is pleased both with the intercessor and the one for whom he seeks to intercede:

The Quran confirms:

﴿...مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ...﴾

..... Who is he that can intercede with Him except with His permission He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. ... (Quran 2:255)

Allah's statement: (Who is he that can intercede with Him except with His permission?) is similar to His statements,

﴿وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَى﴾

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with) (Quran 53:26); and,

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَن ارْتَضَى﴾

(They cannot intercede except for him with whom He is pleased) (Quran 21:28).

These Ayat assert Allah's greatness, pride, and grace, and that no one dares to intercede with Him on behalf of anyone else, except by His permission. Indeed, the Hadith about the intercession, states that the Prophet (SAW) said: (I will stand under the Throne and fall in prostration, and Allah will allow me to remain in that position as much as He wills. I will thereafter be told, "Raise your head, speak and you will be heard, intercede and your intercession will be accepted". The Prophet (SAW) then said, "He will allow

me a proportion whom I will enter into Paradise.")

The Quran also confirms:

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

(Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said" They say the truth. And He is the Most High, the Most Great.) (Quran 34:23)

It was reported in the Two Sahihs through more than one chain of narration that the Messenger of Allah , who is the leader of the sons of Adam and the greatest intercessor before Allah, will go to stand in Al-Maqam Al-Mahmud (the praised position) to intercede for all of mankind when their Lord comes to pass judgement upon them. He said: (Then I will prostrate to Allah, may He be exalted, and He will leave me (in that position), as long as Allah wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said, "O Muhammad, raise

your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted...")

Muslim reports from Abu Sa'eed that the Messenger of Allah said: ["The people of Hell will remain there, never dying, and never living. But there are people who will enter Hell because of their sins, and will be killed therein, so that they become like coals. Permission will be granted for intercession to be made, and they will be brought forth in groups and spread on rivers of Paradise, and it will be said, "O people of Paradise, pour water on them. Then they will grow like seeds in the silt left by a flood".] (Sahih Muslim)

Muslim also reports from Jaabir ibn 'Abdullaah that the Messenger of Allah saidL ["Some people will be brought out of the Fire, having been burnt all over except for their faces, and they will enter Paradise".] (Sahih Muslim)

me a proportion whom I will enter into Paradise.")

The Quran also confirms:

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

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Muslim also reports from Jaabir ibn 'Abdullaah that the Messenger of Allah saidL ["Some people will be brought out of the Fire, having been burnt all over except for their faces, and they will enter Paradise".] (Sahih Muslim)

The people of Paradise will call these people who are brought out of Hell and admitted to Paradise, al-Jahannamiyyoon. al-Bukhaari reports from 'Imraan ibn Husayn that the Prophet (SAW) said, "Some people will be brought out of Hell through the intercession of Muhammad. They will enter Paradise and will be known as al-Jahannamiyyoon." (Sahih al-Bukhaari)

According to another sahih hadith narrated by Jaabir: "The Prophet (SAW) said: ["They will be brought out of the Fire through intercession, as if they are tha'areer". I asked, "What are tha'areer?" He said, "Daghabis [snake cucumbers]"". (Sahih al-Bukhaari)

Muslim reports a lengthy hadith from Abu Hurayrah, in which the Prophet (SAW) describes the Hereafter, and in which he says: "...When Allah (SWT) has finished judging mankind, and wants to bring whomever He wills out of Hell by His Mercy, He will order angels to bring

forth those upon who He wishes to bestow His mercy of the people who never associated anything in worship with Allah (SAW), and who said, "Laa ilaaha illaah Allah". The angels will recognise them in Hell, and will know them by the mark of sujood on their foreheads. The Fire will consume all of a man except the mark of sujood which Allah (SWT) has forbidden the Fire to consume. They will be brought forth, having been burned in the Fire, the water of life will be poured on them, and they will grow like seeds left by still after a flood". (Saheeh Muslim)

It was reported in more than one hadith that Allah (SWT) will bring forth from hell whoever has a dinar's weight of faith in his heart, or even half a dinar's weight or an atom's weight. Moreover, people will be brought forth who never did any good deeds at all. Abu Sa'eed al-Khudri reported that the Messenger of Allah said, "Allah (SWT) will admit the people of Paradise to Paradise and

He will admit whomsoever He will by His Mercy. And He will admit the people of Hell to Hell, then He will say, "Look for anyone who has the weight of a mustard seed of faith in his heart, and bring him out". (Saheeh Muslim)
There are many more Ahadith that discuss this matter.

Chapter 23

THE LAST PERSON TO ENTER PARADISE

The Prophet (SAW) has told us about the last man who will be brought out of Hell and admitted into Paradise and the conversation that will take place between him and his Rabb, and the incredibly great honour that Allah (SWT) will bestow upon him. Ibn al-Ithir collected all the Ahadith on this topic in Jami' al-Usool from which some are quoted herein below:

'Abdullaah ibn Mas'oud said: "The Messenger of Allah said: [" I know the last of the people of Hell who will be brought forth from it, and the last of the people of Paradise to enter it. It is a man who will come out of Hell

crawling on all fours." Allah will say to him, "Go and enter Paradise". So he will come to it and will suppose that it is full. He will go back and say, "My Rabb, I found it full". Allah (SWT) will say, "Go and enter Paradise for there you have something like the world and ten times over [or you have something ten times better than the world]. He will say, "Are you making fun of me - or laughing at me - and You are the Sovereign of all?" I ['Abdullah] saw the Messenger of Allah (SAW) smiling so broadly that his back teeth were visible. He used to say, "That is the one who is lowest in status of the people of Paradise".] (Sahih al-Bukhaari, and Sahih Muslim, with slight variation) >

'Abdullaah ibn Mas'oud reported that the Messenger of Allah said: ["The last person to enter paradise will be a man who will alternately walk, stagger and be touched by the Fire. Once he has passed out of the Fire, he will turn to face it and say, "Blessed be He Who has saved me from

you. Allah (SWT) has given me something that He did not give to the earlier and later generations. Then a tree will be raised up for him, and he will say, "O my Rabb, bring me closer to this tree so that I may enjoy its shade and drink of its water". Allah (SWT) will say, "O son of Adam perhaps if I grant you this, you will ask Me for something else?" He will say, "No, O Rabb, I promise that I will not ask for anything else". Allah (SWT) will excuse him because he is seeing something that he has no patience to resist so he will bring him closer and he will enjoy its shade and drink its water. Then another tree, better than the first, will be raised up for him and he will say, "O my Rabb, bring me near to this tree so that I may drink its water and enjoy its shade, then I will not ask you for anything more". Allah (SWT) will say, "O son of Adam did you not promise Me that you would not ask me for anything else? Perhaps if I bring you closer to this tree you

will ask for more?" So the man will promise not to ask for any more, and Allah [SWT] will excuse him because he is seeing something that he has no patience to resist, so He will bring him closer and he will enjoy its shade and drink its water. Continue below:

Then a third tree will be raised up at the gate of paradise, and it will be better than the first two. The man will say, "O My Rabb, bring me closer to this [tree] so that I may enjoy its shade and drink its water, and I will not ask for anything more." Allah [SWT] will say, "O son of Adam, did you not promise Me that you would not ask Me for anything more?" He will say, "Yes, O Rabb, I will not ask you for anything more." His Rabb, may He be glorified, will excuse him because he is seeing something which he has no patience to resist, so He will bring him closer. When he is brought close, he will hear the voices of the people of Paradise, and will say, "O my Rabb, admit

me to it." Allah (SWT) will say, "O son of Adam what do you want so that you will never ask Me for anything else? Will it please you if I give you the world and as much again?" He will say, "O Rabb, are You making fun of me when You are the Rabb al-Aaalameen?" Ibn Mas'oud smiled and said, "Why do you not ask me why I am smiling?" They asked, "Why are you smiling?" He said, "Because the Messenger of Allah smiled". They asked, "Why are you smiling, O Messenger of Allah?" He said, "Because the Rabb of the Worlds will smile when He is asked, "Are You making fun of me when You are the Rabb of the Worlds?" He will say, "I am not making fun of you, but I am able to do whatever I will""'. (Sahih Muslim)

And in the version of Abu Sa'eed, he adds, ["Allah (swt) will tell him, "ask for such and such" and when he has stated his wishes, Allah (swt) will say, "You will have them and ten times more". Then he will enter his house [in

Paradise] and his two wives from among al-hoor al-'eeyn will enter and say, "Praise be to Allah (swt) who has created you for us and created us for you". He will say, "No one has ever been given anything like that which I have been given."] (Reported by Sahih Muslim)

Chapter 24

THE REACTION OF THE PEOPLE OF PARADISE

The Quran confirms:

﴿تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ﴾

(You will recognize in their faces the brightness of delight). (Quran 83:24)

Ibn Kathir explains Allah's statement: (You will recognize in their faces the brightness of delight) means, 'you will notice a glow of delight in their faces when you look at them.' This is a description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight.

In other Ayat, the Quran confirms:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

(Some faces that Day shall be Nadirah. Looking at their Lord.) (Quran 75:22-23)

Allah's statement: (Some faces that Day shall be Nadirah) which comes from the word Nadarah, which means splendid, radiant, glowing, delighted with goodness and the statement: (Looking at their Lord.) means, they will see Him with their very eyes. This is just as was recorded by Al-Bukhari in his Sahih: (Verily, you all will see your Lord with your own eyes.) The believers seeing Allah in the abode of the Hereafter has been confirmed in the authentic Hadiths from numerous routes of transmission with the scholars of Hadith. It is not possible to deny this or refuse it. Examples would be the Hadiths of Abu Sa'id and Abu Hurayrah, and they are both recorded in the Two Sahihs. They both mentioned that some people said, "O Messenger of Allah! Will we see our Lord on the

Day of Judgement" The Prophet said: (Are you harmed by seeing the sun and the moon when there are no clouds beneath them) They replied, "No." The Prophet (SAW) then said: (Then you will surely see your Lord like that.)

In the Two Sahihs it is recorded from Jabir that he said, "The Messenger of Allah looked at the moon on a night when it was full, and he said: (Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (`Asr prayer) then do so.)" Among the Hadiths, which Muslim was alone in recording, is a narration from Suhayb that the Prophet (SAW) said: (When the people of Paradise enter the Paradise, Allah will say, `Do you want me to give you anything extra' They will say, `Haven't you whitened our faces Haven't you entered us into Paradise and saved us from the Fire' Then He will remove the veil and they will not be given anything

more beloved to them than looking at their Lord, and that will be the extra (Ziyadah.) Then he recited this Ayah,

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

(For those who have done good is the best and extra (Ziyadah).) (Quran 10:26)

Also among the Hadiths, which Muslim was alone in recording, is the Hadith of Jabir in which the Prophet (SAW) said: (Verily, Allah will appear before the believers while He is laughing.) This will take place on the open plains of the Resurrection place.

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ - ادْخُلُوهَا بِسَلَامٍ يَّامِنِينَ - وَتَرَعْنَا مَا فِي صُدُورِهِمْ
مِّنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ - لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ﴾

(45. Truly, those who have Taqwa, will dwell in Gardens and water springs.) (46. (It will be said to them): "Enter it in peace and security.") (47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.) (48. No sense of fatigue shall touch them, nor shall they be asked to leave it. (Quran 15:45-48)

Allah [SWT] tells us that they will dwell in Gardens and water springs and the statement: (Enter it in peace

and security) means free of all problems and free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end. Commenting Allah's statement: (And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones;) Al-Qasim narrated that Abu Umamah said: "The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allah [SWT] will remove whatever hatred the world has left in their hearts." Then he recited: (And We shall remove any deep feeling of bitterness from their breasts.) This is how it was narrated in this report, but Al-Qasim bin `Abdur-Rahman is weak in his reports from Abu Umamah.

However, this is in accord with the report in the Sahih where Qatadah says, "Abu Al-Mutawakkil An-Naji told us

that Abu Sa`id Al-Khudri told them that the Messenger of Allah said: (The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.)"

Allah's statement: (No sense of fatigue shall touch them) meaning no harm or hardship, as was reported in the Sahih: (Allah commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.) Concerning Allah's statement: (nor shall they (ever) be asked to leave it;) as was reported in the Hadith: (It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.) Allah says:

﴿حَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَالًا﴾

(Wherein they shall dwell (forever). They will have no desire to be removed from it.) (Quran 18:108)

In other Ayat, the Quran confirms:

﴿وَأُحْوَىٰ يَوْمَئِذٍ نَّاعِمَةٌ - لَسَعِيهَا رَاضِيَةٌ فِي جَنَّاتٍ عَالِيَةٍ لَّا تَسْمَعُ فِيهَا لَغِيَةً فِيهَا عَيْنٌ جَارِيَةٌ فِيهَا سُرُرٌ مَّرْفُوعَةٌ وَأَكْوَابٌ مَّوْضُوعَةٌ وَنَمَارِقُ مَصْفُوفَةٌ وَزَرَّابِيُّ مَبْثُوثَةٌ﴾

(8. Faces that Day will be joyful,) (9. Glad with their endeavor.) (10. In a lofty Paradise.) (11. Where they shall neither hear harmful speech nor falsehood.) (12. Therein will be a running spring.) (13. Therein will be thrones raised high.) (14. And cups set at hand.) (15. And Namariq, set in rows.) (16. And Zarabi, spread out (Mabthuthah).) (Quran 88:8-16)

Ibn Kathir explains that Allah's statement: (Where they shall neither hear harmful speech nor falsehood) means, they will not hear in the Paradise that they will be in, any foolish word. This is as Allah says,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا﴾

and, (They shall not hear therein any Laghw, but only Salam.) Quran (19:62);

﴿لَا لَغْوَ فِيهَا وَلَا تَأْتِيمُ﴾

(Free from any Laghw, and free from sin.) (Quran 52:23); and,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيمًا - إِلَّا قِيْلًا سَلَامًا سَلَامًا﴾

(No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salam! Salam!") (Quran 56:25-26)

Then Allah [SWT] continues: (Therein will be a running spring.) meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs. Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said: (The rivers of Paradise spring forth from beneath

hills -- or mountains -- of musk.) Allah's statement: (Therein will be thrones raised high) means, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allah wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

Abu Hurairah reported that Allah's Messenger (SAW) said: ["There will enter Jannah people whose hearts will be like those of the hearts of the birds."] (Sahih Muslim)

Abu Hurairah narrated that the Prophet (SAW) said: ["The first batch (of people) who will enter Jannah will be (glittering like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as the heart of a single man, for they will have neither enmity nor jealousy among themselves. Everyone will have two wives from the hooris (who will be

so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh.”] (Sahih al-Bukhari)

Abu Hurairah reported that Allah’s Messenger (SAW) said: [“The first group (of people) who will enter Jannah will be glittering like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their cups of gold and silver. In their censors, the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have no enmity among themselves. Everyone of them shall have two wives. The marrow of the bones of the wives’ legs will be seen through the flesh because of excessive beauty. They (the people of Jannah) will be neither have differences nor hatred among themselves. Their hearts will be as one heart, and they will be glorifying Allah in the morning and in the evening.”] (Sahih al-Bukhari)

Abu Hurairah narrated that the Prophet [saw] said: [“The first batch (of people) who will enter Jannah will be (glittering) like a full moon, and those who will enter next will be glittering like the brightest star. Their hearts will be like the heart of a single man, for they will have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh, they will be glorifying Allah in the morning and evening. They will never fall ill, blow their noses or spit. Their utensils will be of gold and silver and their cups will be of gold. The mat used in their censors will be the aloe wood, and their sweat will smell like musk.”] (Sahih al-Bukhari)

Chapter 25

THE BOUNTIES AND DELIGHTS OF THE PEOPLE OF PARADISE

25.1 GENERAL

The Quran confirms:

﴿هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ - جَنَّاتٍ عَدْنٍ مُمْتَحَةً لَهُمُ الْأَبْوَابُ -
مُتَكِّينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ - وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَثَرَابٌ
- هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ - إِنَّ هَذَا لَرْزُقْنَا مَا لَهُ مِنْ نَفَادٍ﴾

(49. And verily, for those who have Taqwa is a good final return.) (50. Adn Paradise, whose doors will be opened for them.) (51. Therein they will recline; therein they will call for fruits in abundance and drinks;) (52. And beside them will be Qasirat-at-Tarf, (and) of equal ages.) (53. This it is what you are promised for the Day of Reckoning!) (54. (It will be said to them)! Verily, this is Our provision which will never finish.) (Quran 38:49-54)

Allah's statement: (Verily, this is Our provision which

will never finish) is like the Ayat:

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

(Whatever is with you, will be exhausted, and whatever is with Allah will remain) (Quran 16:96).

﴿عَطَاءٌ غَيْرٌ مَجْدُودٍ﴾

(a gift without an end.) (Quran 11:108)

﴿لَهُمْ أَجْرٌ غَيْرٌ مَمْنُونٍ﴾

(for them is a reward that will never come to an end.) (Quran 84:25).

﴿أَكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ﴾

(Its provision is eternal and so is its shade; this is the end of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.) (Quran 13:35).

And there are many similar Ayat. In other Ayat, the Quran confirms:

﴿مَنْ عَمِلَ سَيِّئَةً فَلَا يُحْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ﴾

("Whoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.") (Quran 40:40)

In other Ayat, the Quran confirms:

﴿فَخَلَفَ مِنْ بَٰعِدِهِمْ خَلْفًا أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا - إِلَّا
مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا﴾

(Then, there has succeeded them a posterity who have lost the Salah and have followed lusts. So they will meet Ghaib.) (60. Except those who repent and believe, and work righteousness. Such will enter Paradise and they will not be wronged in aught.) (Quran 19:59-60)

And,

﴿حَتَّىٰ عَذَابِ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا - لَا يَسْمَعُونَ
فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا - تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا
مَنْ كَانَ تَقِيًّا﴾

(61. (They will enter) `Adn Gardens which the Most Gracious has promised to His servants in the unseen. Verily, His promise must come to pass.) (62. They shall not hear therein any Laghw, but only Salam. And they will have therein their sustenance, morning and afternoon.) (63. Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa.) (Quran 19:61-63)

Allah's statement: (Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa) means, 'This Paradise that We have described with these magnificent attributes, it is that which We will cause are pious servants to inherit.' They are those who obey Allah in happiness and times of hardship. They are those who suppress their anger and they pardon people's offenses. This is as Allah says at the beginning of Surah Al-Mu'minun,

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

(Successful indeed are the believers. Those who are humble in their Salah.) (Quran 23:1-2) Until His saying,

﴿أُولَئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾

(These are indeed the inheritors. Who shall inherit the Firdaws. In it they shall dwell forever. (Quran 23:10-11)

In another Ayah, the Quran confirms:

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رُزِقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأْتُوا بِمِثْلِهَا وَلَهُمْ
فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾

(And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives), and they will abide therein forever.) (Quran 2:25)

Allah's statement: (And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)).

Consequently, Allah stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms. From Hadiths it is learned that the rivers of Paradise do not run in valleys, and that the banks of Al-Kawthar (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allah [SWT] to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious. Ibn Abi Hatim reported that Abu Hurayrah said that the Messenger of Allah said: (The rivers of Paradise spring from beneath hills, or mountains of musk.) He also reported from Masruq that `Abdullah said, "The rivers of Paradise spring from beneath mountains of musk."

Concerning Allah's statement: (Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before"); Ibn Abi Hatim

reported that Yahya bin Abi Kathir said, "The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, 'This is the same as what you have just brought us.' The boys will say to them, 'Eat, for the color is the same, but the taste is different. Hence Allah's statement: (and they will be given things in resemblance). Abu Ja'far Ar-Razi narrated that Ar-Rabi' bin Anas said that Abu Al'Aliyah said that, : slsemets'hlllA (and they will be given things in resemblance) means, "They look like each other, but the taste is different." Also, 'Ikrimah commented Allah's statement: (and they will be given things in resemblance) meaning, "they are similar to the fruits of this life, but the fruits of Paradise taste better. " Sufyan Ath-Thawri reported from Al-A'mash, from Abu Thubyan, that Ibn

'Abbas said, "Nothing in Paradise resembles anything in the life of this world, except in name." In another narration, Ibn 'Abbas said, "Only the names are similar between what is in this life and what is in Paradise."

Concerning Allah's statement: (and they shall have therein Azwajun Mutahharatun); Ibn Abi Talhah reported that Ibn 'Abbas said, "Purified from filth and impurity." Also, Mujahid said, "From menstruation, relieving the call of nature, urine, spit, semen and pregnancies." Also, Qatadah said, "Purified from impurity and sin." In another narration, he said, "From menstruation and pregnancies." Further, 'Ata', Al-Hasan, Ad-Dahhak, Abu Salih, 'Atiyah and As-Suddi were reported to have said similarly.

Allah's statement: (and they will abide therein forever) meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases.

25.2 RIDWAAN ALLAH AND LOOKING AT HIS FACE (THE GREATEST DELIGHT)

In Surah al-Qyamah, the Quran confirms:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

(Some faces that Day shall be Nadirah. Looking at their Lord.) (Quran 75:22-23)

Allah's statement:(Some faces that Day shall be Nadirah); which comes from the word Nadarah, which means splendid, radiant, glowing, delighted with goodness. Allah's statement: (Looking at their Lord); meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhari in his Sahih: (Verily, you all will see your Lord with your own eyes.) The believers seeing Allah [SWT] in the abode of the Hereafter has been confirmed in the authentic Hadiths from numerous routes of transmission with the scholars of

Hadith. It is not possible to deny this or refuse it. Examples would be the Hadiths of Abu Sa`id and Abu Hurayrah, and they are both recorded in the Two Sahihs. They both mentioned that some people said, "O Messenger of Allah! Will we see our Lord on the Day of Judgement" The Prophet (SAW) said: (Are you harmed by seeing the sun and the moon when there are no clouds beneath them) They replied, "No." The Prophet (SAW) then said: (Then you will surely see your Lord like that.)

In the Two Sahihs it is recorded from Jabir that he said, "The Messenger of Allah looked at the moon on a night when it was full, and he said: (Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (`Asr prayer) then do so.)" Among the Hadiths, which Muslim was alone in recording, is a narration from Suhayb that the Prophet (SAW) said:

(When the people of Paradise enter the Paradise, Allah will say, `Do you want me to give you anything extra' They will say, `Haven't you whitened our faces Haven't you entered us into Paradise and saved us from the Fire' Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyadah).) Then he recited this Ayah,

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

(For those who have done good is the best and extra (Ziyadah).) (Quran 10:26)

Also among the Ahadith, which Muslim was alone in recording, is the Hadith of Jabir in which the Prophet (SAW) said: (Verily, Allah [SWT] will appear before the believers while He is laughing.) This will take place on the open plains of the Resurrection place. In some of these Ahadith, it mentions that the believers will be looking at their Lord on the open plains and some mention that this

will occur in the Gardens of Paradise. If it were not due to fear of taking up a lot of space, we would present all of these Hadiths with their routes of transmission and wordings from those that are in the Sahih collections, the collections of good narrations, the Musnad collections and the Sunan collections. However, we have mentioned this in separate places in this Tafsir, and Allah [SWT] is the Giver of success. This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allah [SWT]. It is something that is agreed upon between the Imams of Islam and the guides of all mankind.

Ibn al-Itbeer said, ["Seeing Allah is the ultimate joy in the Hereafter, the most precious gift of Allah. May Allah (SWT) help us reach that goal."] (Jaami' alUsool)

Abu Sa'eed al-Khudri reported that the Prophet (SAW) said: [that "Allah will say to the people of Paradise,

"O People of Paradise! They will say, "We are at Your Worship, our Rabb, and all goodness is in Your hand." He will say, "Are you content?" They will say, "Why should we not be content, O Rabb, when you have given us what you have not given to anyone else of Your Creation?" He will say, "Shall I not give you better than that?" They will say, "O Rabb, what could be better than that?" He will say, "I grant you My pleasure and I will never be displeased with you after that." [al-Bukhaari and Muslim, Mishkaat al-Masaabeeh]

Reported from Suhayb ar-Rumi that the Messenger of Allah said: ["When the people of Paradise enter Paradise, Allah will say: "Do you want anything more?" They will say, "Have You not made our faces white [i.e. honoured us]? Have You not admitted us to Paradise and saved us from the Fire?" Then the veil will be lifted, and they will never have been given anything more dear to them than

looking at their Rabb, may He be Blessed and Exalted."] (Sahih Muslim and at-Tirmidhi)

One report adds, "Then the Prophet (SAW) recited the Ayah:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾
 (For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.) (Quran 10:26)

Thus seeing the Face of Allah (SWT) was interpreted as part of the "more" [mazed] which Allah has promised to al-Muhsinoon (those who have done good), as Quran confirms:

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾
 (There they will have all that they desire -- and We have more.) (Quran 50:35)

In the Sahih, Muslim recorded that Suhayb bin Sinan Ar-Rumi said that `more' refers to looking at the Most

Honorable Face of Allah [SWT[.

Imaam Maalik ibn Anas, the Imaam of al-Madinah, used this aayah as proof that "Looking at their Rabb" [75:23] literally meant they would see the face of Allah, as some had interpreted it as meaning the people would be waiting for their reward. Maalik said, ["They have lied.... The people will look at Allah on the Day of Resurrection with their own eyes. If the believers are not going to see their Rabb on the Day of Resurrection, why did Allah (swt) say that the kuffaar would be veiled from Seeing Him?"] (See Sharh as-Sunnah, Mishkaat al-Masaabeeh, 3/100 no. 5662)

At-Tahhaawi, the great Hanafi Imaam, said in his "al-'Aqeedah atTahhaawiyyah", ["This seeing [Allah] is true, something that will happen to the people of Paradise; it is not necessary to attempt to define it or describe how it will happen. It is mentioned in the Book of Our Rabb

[75:23]. The way it will happen is according to the will and knowledge of Allah and we have to believe in it as it was narrated from the Messenger of Allah in the saheeh hadith. We should not interpret it according to our own inclinations and opinions, for no one is sound in his deen except the one who submits fully to Allah and His Messenger. What is ambiguous should be referred to one who has knowledge (i.e. a scholar)"] (Sharh atTahhaawiyyah, 203)

25.3 THE DWELLINGS OF THE PEOPLE OF PARADISE

The Quran confirms:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

(Allah has promised the believers -- men and women, -- Gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of `Adn (Eden; Paradise). But the greatest bliss is the good pleasure of Allah. That is the supreme success.) (Quran 9:72)

Allah [SWT] describes the joys and eternal delight He has prepared for the believers, men and women in: (Gardens under which rivers flow to dwell therein forever) for eternity: (and beautiful mansions), built beautifully in good surroundings. In the Two Sahihs, it is recorded that Abu Musa, `Abdullah bin Qays Al-Ash`ari said that the Messenger of Allah said: (Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of Pride of Allah's Face separates the people from gazing at Him, in the garden of Eden.) He also narrated that the Allah's Messenger (SAW) said: (For the believer in

Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.) The Two Sahihs collected this Hadith.

It is recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said: (Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he emigrates in Allah's cause, or remains in the land where he is born.) The people said, "O Allah's Messenger! Shall we acquaint the people with this good news" He (SAW) said: (Paradise has one-hundred grades which Allah has prepared for the Mujahidin who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allah, ask Him for Al-

Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the `Arsh (Throne) of the Beneficent.)

Imam Ahmad recorded that Abu Hurayrah said, that the Messenger of Allah said: (If you invoke Allah for Salah (blessings) on me, then also invoke Him to grant me Al-Wasilah.) He was asked, "What is Al-Wasilah, O Allah's Messenger" He said, (The highest grade in Paradise, it will be for only one man, and I hope I am that man.) The Musnad contains a Hadith from Sa`d bin Mujahid At-Ta'i, that Abu Al-Mudillah said, that Abu Hurayrah said, "We said, `O Allah's Messenger! Talk to us about Paradise, what is it built of' He said: (A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth

ever end.)"

Allah's statement: (But the greatest bliss is the good pleasure of Allah), meaning, Allah's pleasure is more grand, greater and better than the delight the believers will be enjoying (in Paradise). Imam Malik narrated, that Zayd bin Aslam said that `Ata' bin Yasar said that Abu Sa`id Al-Khudri said that the Messenger of Allah said: (Allah, the Exalted and Ever High, will say to the people of Paradise, `O residents of Paradise!' They will say, `Labbayka (here we are!), our Lord, and Sa`dayk (we are happy at your service!) and all the good is in Your Hand.' He will ask them, `Are you pleased' They will say, `Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation' He will say, `Should I give you what is better than all this' They will say, `O Lord! What is better than all this' He will say, `I will grant you My pleasure and will never

afterwards be angry with you.') The Two Sahihs collected the Hadith of Malik.

In Surah ar-Rahman, the Quran confirms:

﴿حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

(Hur (beautiful, fair females) guarded in pavilions. Then which of the blessings of your Lord would you deny) (Quran 55:72-73)

About Allah's saying: (in pavilions;) Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said: (Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.) In another narration the Prophet said that this tent is thirty miles wide. Muslim recorded this Hadith and in his narration, the Prophet (SAW) said: (Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives

who do not see each other, and the believer will visit them all.)

Abu Sa'eed Al-Khudri reported that Allah's Messenger (SAW) said:["The believers, after being saved from the Hellfire, will be stopped at a bridge between Jannah and Hell, and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Jannah. By Him in whose hand Muhammad's soul is, everyone of them will know his dwelling in Jannah better than he knew his dwelling in this world."] (Sahih alBukhari)

Abdullah ibin Qais Al-Ash'ari narrated that the Prophet (SAW) said: "A tent (in Jannah) is like a hollow pearl which is thirty miles in height. On every corner of the tent the believers will have a family that cannot be

seen by the others.” (Narrated abu Imran in another narration, ” (The tent is) sixty miles (in height).”] (Sahih al-Bukhari)

It is reported that the Prophet (SAW) said: [“While I was asleep, I saw myself in Jannah, and there I beheld a woman making ablution beside a palace. I asked, ‘To whom does this palace belong?’ some said, ‘To Umar bin AL-Khattab.’ Then I remembered Umar’s jealousy (concerning women), and so I quickly went away from that palace.” (When Umar heard this from the Prophet (SAW), he wept and said, ‘Do you think it is likely that I feel jealousy because of you, Oh Allah’s Messenger?’)] (Sahih al-Bukhari)

On the authority of his father, Abu Bakr ibin abu Musa bin Qais [ra] narrated that Allah’s Messenger [SAW] said: [“There will be a tent made of a pearl whose height towards the sky will be sixty miles. In each corner, there

will be a family of the believer, out of sight of the others.”] (Sahih Muslim). Abu Bakr ibin Abdullah bin Qais reported on the authority of his father that Allah’s Messenger (SAW) said: [“In Jannah there will be a tent of a single hollowed pearl, the width of which will be sixty miles from all sides. There will live a family in each corner, and the other will not be able to see the believer who goes around to them.”] (Sahih Muslim)

25.4 THE GARMENTS AND JEWELRY OF PARADISE

The Quran confirms:

seen by the others.” (Narrated abu Imran in another narration, ” (The tent is) sixty miles (in height).”] (Sahih al-Bukhari)

It is reported that the Prophet (SAW) said: [“While I was asleep, I saw myself in Jannah, and there I beheld a woman making ablution beside a palace. I asked, ‘To whom does this palace belong?’ some said, ‘To Umar bin AL-Khattab.’ Then I remembered Umar’s jealousy (concerning women), and so I quickly went away from that palace.” (When Umar heard this from the Prophet (SAW), he wept and said, ‘Do you think it is likely that I feel jealousy because of you, Oh Allah’s Messenger?’)] (Sahih al-Bukhari)

On the authority of his father, Abu Bakr ibin abu Musa bin Qais [ra] narrated that Allah’s Messenger [SAW] said: [“There will be a tent made of a pearl whose height towards the sky will be sixty miles. In each corner, there

will be a family of the believer, out of sight of the others.”] (Sahih Muslim). Abu Bakr ibin Abdullah bin Qais reported on the authority of his father that Allah’s Messenger (SAW) said: [“In Jannah there will be a tent of a single hollowed pearl, the width of which will be sixty miles from all sides. There will live a family in each corner, and the other will not be able to see the believer who goes around to them.”] (Sahih Muslim)

25.4 THE GARMENTS AND JEWELRY OF PARADISE

The Quran confirms:

﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
يُحَلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ - وَهَدُوا إِلَى الطَّيِّبِ مِنَ
الْقَوْلِ وَهَدُوا إِلَى صِرَاطٍ الْحَمِيدِ﴾

(Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.) (24. And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.) (Quran 22:23-24)

Allah's statement: (wherein they will be adorned) -- with jewelry -- (with bracelets of gold and pearls) meaning, on their arms, as the Prophet said in the agreed-upon Hadith: (The jewelry of the believer (in Paradise) will reach as far as his Wudu' reached.) Allah's statement: (and their garments therein will be of silk.) The people of Paradise will have garments of silk, Sundus and Istabraq fine green silk and gold embroidery, as Allah [SWT] says:

﴿عَلَيْهِمْ تِيَابٌ سُندُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوعًا مِنْ فِضَّةٍ وَسَقَّاهُمْ مِنْ رَبِّهِمْ شَرَابًا
طَهُورًا - إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا﴾

(Their garments will be of green Sundus, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted.") (Quran 76:21-22).

In the Sahih, it is recorded: (Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.) `Abdullah bin Az-Zubayr said, "Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allah says: (and their garments therein will be of silk)" In an other Ayah, the Quran confirms:

﴿أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا﴾

(These! For them will be Jannatu `Adn; wherein rivers flow beneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of Sundus and Istabraq. They will be Muttaki'in therein on Ara'ik. How good is the reward, and what an excellent Murtafaq!) (Quran 18:31)

Allah's statement: (they will be adorned) means, with jewelry. Vmcerning Allah's statement: (with bracelets of gold,) Allah says elsewhere:

﴿وَلَوْلُوا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

(and pearls and their garments therein will be of silk) (Quran 22:23).

This is explained in more detail here, where Allah says: (and they will wear green garments of Sundus and Istabraq.) Sundus refers to a fine garment, like a shirt and the like, and Istabraq is thick and shiny velvet.

The Quran also confirms:

﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ فِي جَنَّاتٍ وَعُيُونٍ يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ لَا يَذُقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهْمُ عَذَابَ الْحَرِيمِ فَضَلًا مَنْ رَبَّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ فَإِنَّمَا يَسَّرْنَاهُ بِلَيْسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ فَاذْفَبُوا لَهُمْ مُرْتَقِبُونَ﴾

(51. Verily, those who have Taqwa, will be in place of security.) (52. Among Gardens and Springs,) (53. Dressed in Sundus and Istabraq, facing each other,) (54. So (it will be). And We shall marry them to Hur (fair females) with wide lovely eyes,) (Quran 44:51-54)

Allah's statement: (Dressed in Sundus) means, the finest of silk, such as shirts and the like. Allah's statement: (and Istabraq) means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes. Allah's statement: (facing each other,) means, sitting on thrones where none of them will sit with his back to anyone else. Allah's statement: (So (it will be). And We shall marry them to Hur (fair females) with wide lovely eyes,) will be a gift in addition to the beautiful wives given to them. This is similar to Ayat:

﴿لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ﴾

(with whom no man or Jinn has had Tamth (sexual intercourse) before them.) (Quran 55:56); and,

﴿كَأْتَهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

((In beauty) they are like rubies and Marjan.) (Quran 55:58); and,

﴿هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ﴾

(Is there any reward for good other than good) (Quran 55:60)

The Quran also confirms:

﴿حَتَّىٰ تَعْدُونَ يَدْخُلُونَهَا يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ - وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ - الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ﴾

(33. 'Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.) (34. And they will say: "All praise and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate.") (35. "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.") (Quran 35:33-35)

Allah [SWT] tells us that those whom He chose

among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allah. Concerning Allah's statement: (therein will they be adorned with bracelets of gold and pearls,) it was recorded in the Sahih from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said: (The ornaments of the believer will reach as far as his Wudu'. (and their garments therein will be of silk.) For this reason it is forbidden for them (the males) in this world, but Allah will permit it for them in the Hereafter.

It was recorded in the Sahih that the Messenger of Allah said: (Whoever wears silk in this world, will not wear it in the Hereafter.) And he said: (It is for them in this world, and for you in the Hereafter.) Allah's statement: (And they will say: "All the praises and thanks be to Allah,

Who has removed from us (all) grief..." means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter. Ibn `Abbas, may Allah be pleased with him, and others said, "He forgives them for their major sins, and appreciates even the smallest of their good deeds." Allah's statement: (Who, out of His grace, has lodged us in a home that will last forever,) means, `Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.' It was reported in the Sahih that the Messenger of Allah said: (None of you will enter Paradise by virtue of his good deeds.) They said, "Not even you, O Messenger of Allah" He said: (Not even me, unless Allah encompasses me with His mercy and grace.) Allah's statement: (where toil will touch us not nor weariness will touch us) means, neither hardship nor

exhaustion will touch us. The words translated here as "toil" and "weariness" both mean exhaustion, as if what is meant by the negation of both is that neither their bodies nor their souls will become exhausted; and Allah [SWT] knows best. They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose. Allah says:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾

(Eat and drink at ease for that which you have sent on before you in days past!) (Quran 69:24)

Al-Barah ibn `Azib [ra] said: "Allah's Messenger (SAW) was given a silken garment, and its beauty and delicacy astonished the people. On that, Allah's Messenger (SAW) said: **'No doubt, the handkerchiefs of Sa'd bin Mu'aadh in Jannah are better than this.'**" (Sahih al-Bukhari)

There are many more Ayat on this subject in the Quran. The Prophet (SAW) also told us that the people of Paradise will have combs of gold and silver, and that they will perfume themselves with 'Ud at-Teeb, even though the scent of musk will be emanating from their pure bodies. al-Bukhaari narrates from Abu Hurayrah that the Prophet (SAW) said of those who will enter Paradise: ["Their vessels will be of gold and silver, their combs will be of gold and the coals of their incense-burners will be of aloewood [Abul-Yaman said, "of 'Ud at-Teeb] and their sweat will be musk."] (al-Bukhaari)

Their jewellery will include crowns. at-Tirmidhi and Ibn Maajah report from alMiqdaam ibn Ma'd Yakrib that among the honours bestowed upon the martyr will be: ["..there will be placed upon his head a crown of dignity, one ruby of which is better than this world and all that is in it."] (Sahih Muslim, at-Tirmidhi and Ibn Maajah)

The clothing and jewellery of the people of Paradise will never wear out or fade. Muslim reports from Abu Hurayrah that the Prophet (SAW) said, "Whoever enters Paradise is blessed, and will never be miserable, his clothes will never wear out and his youth will never fade away." (Sahih Muslim)

25.5 THE THRONES, COUCHES AND CARPETS OF THE PEOPLE OF PARADISE

The Quran confirms:

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ - هُمْ وَأَزْوَاجُهُمْ فِي ظِلَّلٍ عَلَى الْأَرَائِكِ مُتَكِينُونَ﴾

(Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. They and their wives will be in pleasant shade, reclining on thrones.) (Quran 36:55-56)

Allah [SWT] tells us that on the Day of Resurrection,

when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Concerning Allah's statement: (reclining on thrones); Ibn `Abbas, Mujahid, `Ikrimah, Muhammad bin Ka`b, Al-Hasan, Qatadah, As-Suddi and Khusayf said: (throne) means beds beneath canopies.

In Surah Tur, the Quran confirms:

﴿مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ﴾

(They will recline on thrones Masfufah. And We shall marry them to Hur (fair females) with wide lovely eyes.) (Quran 52:20)

Concerning Allah' statement: (They will recline (with ease) on thrones Masfufah); Ath-Thawri reported from Husayn, from Mujahid, from Ibn `Abbas: "Thrones in howdahs." And the meaning of, (Masfufah) is they will be facing each other,

﴿عَلَى سُرُرٍ مُتَقَابِلِينَ﴾

(Facing one another on thrones.) (Quran37:44)

In Shueah Al-Waqi'ah, the Quran confirms:

﴿عَلَى سُرُرٍ مَّوْضُونَةٍ - مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ﴾

((They will be) on thrones, Mawdunah. Reclining thereon, face to face.) (Quran 56:15-16)

Concerning Allah's statement: (on Thrones, Mawdunah); Ibn `Abbas said, "Woven with gold." Similar was reported from Mujahid, `Ikrimah, Sa`id bin Jubayr, Zayd bin Aslam, Qatadah, Ad-Dahhak and others.

In Surah Insaan, the Quran confirm:

﴿مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا﴾

(Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.) (Quran 76:13)

Allah [SWT] tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive favors that they will be given.

In Surah Mutaffifeen, the Quran confirms:

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ عَلَى الْأَرَائِكِ يَنْظُرُونَ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ﴾

(Verily, Al-Abraar (the righteous believers) will be in Delight. On thrones, looking. You will recognize in their faces the brightness of delight). (Quran 83:22-24); and

﴿فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ عَلَى الْأَرَائِكِ يَنْظُرُونَ هَلْ تُؤِيبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ﴾

(But this Day those who believe will laugh at the disbelievers. On thrones, looking. (Quran 83:34-35)

Ibn Kathir explains Allah's statement:(On thrones, looking) means, looking at Allah [SWT] as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close Awliya' of Allah, who will be looking at their Lord in the place of His honor.

In the Paradise there will be places which would be prepared for the inhabitants in their gardens to sit and

recline, beautiful couches of delightful colours and high beds whose interiors would be lined with silk brocade, let alone how magnificent their outward appearance must be. There would be cushions and splendid carpets laid out in the most delightful fashion.

In Surah Al-Ghasshiyah, the Quran confirms:

﴿فِيهَا سُرُرٌ مَّرْفُوعَةٌ﴾

(Therein will be thrones raised high. (Qran 88:13)

Ibn Kathir explains That Allah's statement:(Therein will be thrones raised high) means, lofty, delightful, numerous couches, with elevated ceilings. In Surah At-Tur, the Quran confirms:

﴿مُتَّكِنِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ﴾

(They will recline on thrones Masfufah. And We shall marry them to Hur (fair females) with wide lovely eyes.) (Quran 52:20)

Ath-Thawri reported from Husayn, from Mujahid, from Ibn `Abbas: "Thrones in howdahs." And the meaning

of, (Masfufah) is they will be facing each other refer to 37:44). Allah's statement: (And We shall marry them to Hur (fair females) with wide lovely eyes) means that Allah [SWT] made for them righteous spouses, beautiful wives from Al-Hur Al-`Ayn. This reclining on those thrones and couches will be one of the luxuries that the people of Paradise will enjoy when they gather together, as in Surah Al-Hijr, the Quran confirms:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ﴾

(47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.) (Quran 15:47)

25.6 THE WOMEN OF PARADISE

In Surah Al-Baqrah, the Quran confirms:

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رُزِقُوا قَالُوا هَٰذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾

(And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives), and they will abide therein forever.) (Quran 2:25)

Concerning Allah's statement: (and they shall have therein Azwajun Mutahharatun); Ibn Abi Talhah reported that Ibn `Abbas said, "Purified from filth and impurity." Also, Mujahid said, "From menstruation, relieving the call of nature, urine, spit, semen and pregnancies." Also, Qatadah said, "Purified from impurity and sin." In another narration, he said, "From menstruation and pregnancies." Further, `Ata', Al-Hasan, Ad-Dahhak, Abu Salih, `Atiyah and As-Suddi were reported to have said similarly.

Ib Surah Saad, the Quran confirms:

﴿وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ﴾

(And beside them will be Qasirat-at-Tarf, (and) of equal ages.)
(Quran 38:52)

Allah's statement: (And beside them will be Qasirat-at-Tarf (chaste females)) means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

In Surah ar-Rahman, the Quran confirms:

﴿فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ﴾

(Wherein both will be Qasirat At-Tarf, whom never deflowered a human before nor Jinn.) (Quran 55:56)

Allah's statement: (Qasirat At-Tarf) means chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn `Abbas, Qatadah, `Ata' AlKhurasani and Ibn Zayd. It was reported that one

of these wives will say to her husband, "By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you." Allah said: (whom never deflowered a human before nor Jinn) meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands.

In the same Sutareh, the Quran further confirm:

﴿فِيهِنَّ خَيْرَاتٌ حِسَانٌ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ حُورٌ مَّقْصُورَاتٌ فِي الْبَيْتَاتِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ مُتَكَبِّرِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ﴾

(70. Therein (Gardens) will be Khayrat Hisan;) (71. Then which of the blessings of your Lord would you deny) (72. Hur (beautiful, fair females) guarded in pavilions;) (73. Then which of the blessings of your Lord would you deny) (74. Whom never deflowered a human before nor Jinn.) (75. Then which of the blessings of your Lord will you both deny) (76. Reclining on green Rafraf and rich beautiful `Abqariy.) (Quran 55:70-76)

Allah's statement: ("We are Al-Khayrat Al-Hisan, we

were created for honorable husbands.") Allah [SWT] said: (Hur (beautiful, fair females) guarded in pavilions;) but He said about the first two gardens: (Wherein both will be Qasirat At-Tarf,) There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allah's saying: (in pavilions;) Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said: (Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.) In another narration the Prophet (SAW) said that this tent is thirty miles wide. Muslim recorded this Hadith and in his narration, the Prophet (SAW) said: (Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives

who do not see each other, and the believer will visit them all.) Allah the Exalted said: (Whom never were deflowered by a human before nor Jinn.) We explained this meaning before. Allah added in the description of the first group of the believers' wives.

In Surah Al-Waqi'ah, the Quran confirms:

﴿وَحُورٌ عِينٌ - كَأَمْثَلِ اللُّوْلِيِّ الْمَكْنُونِ - جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

(And (there will be) Hur with wide lovely eyes. Like preserved pearls. A reward for what they used to do.) (Quran 56:22-24); and

﴿إِنَّا أَنْشَأْنَهُنَّ إِنِشَاءً - فَجَعَلْنَهُنَّ أَبْكَرًا - عُرُبًا أَتْرَابًا - لِأَصْحَابِ الْيَمِينِ﴾

(Verily, We have created them a special creation.) (36. And made them virgins.) (37. 'Urub, Atrab.) (38. For those on the right.) (Quran 56:35-38)

Allah's statement: (Verily, We have created them), means, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful. Abu Dawud At-Tayalisi recorded that

Anas said that the Messenger of Allah said: (In Paradise, the believer will be given such and such strength for women.) Anas said, "I asked, `O Allah's Messenger! Will one be able to do that' He said: (He will be given the strength of a hundred (men).)" At-Tirmidhi also recorded it and said, "Sahih Gharib." Abu Al-Qasim At-Tabarani recorded that Abu Hurayrah said that the Messenger of Allah was asked, "O Allah's Messenger! Will we have sexual intercourse with our wives in Paradise" He said: (The man will be able to have sexual intercourse with a hundred virgins in one day.) Al-Hafiz Abu `Abdullah AlMaqdisi said, "In my view, this Hadith meets the criteria of the Sahih, and Allah knows best."

Concerning Allah's statement: (`Urub); Sa`id bin Jubayr reported that Ibn `Abbas said, "They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat She is like that." Ad-Dahhak reported

from Ibn `Abbas who said, "The Urub and their husbands are their sweet hearts, and they are their husbands' sweet hearts." Similar was said by `Abdullah bin Sarjis, Mujahid, `Ikrimah, Abu Al-`Aliyah, Yahya bin Abi Kathir, `Atiyah, Al-Hasan, Qatadah, AdDahhak and others. Ad-Dahhak reported from Ibn `Abbas: (Atrab), means "They will be of one age, thirty-three years old." Mujahid said, "Equal (age)." And in a different narration, "Similar (age)." `Atiyah said, "Comparative." Allah said: (For those on the right) means, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allah said: (Verily, We have created them a special creation. And made them virgins. `Urub, Atrab. For those on the right.) This is the view of Ibn Jarir. It is possible that Allah's statement: (For those on the right) refers to the description that came just before.

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Allah's statement: (Atrab. For those on the right) means, in their age.

Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said: (The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Hur Al-`Ayn. Their shape will be similar to each other, the shape of their father `Adam, sixty cubits high in the sky.)

In Surah Naba:

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا - حَدَائِقَ وَأَعْنَابًا - وَكَوَاعِبَ أَتْرَابًا - وَكَأْسًا دِهَاقًا - لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا - جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا﴾

(Verily, for those who have Taqwa, there will be a success. Hada'iq and vineyards. And Kawa`ib Atrab,) (34. And a cup Dihaq. No Laghw shall they hear therein, nor lying. Rewarded from your Lord with a sufficient gift.) (Quran 78:31-34)

Allah's statement: (And vineyards, and Kawa`ib Atrab,) means, wide-eyed maidens with fully developed breasts. Ibn `Abbas, Mujahid and others have said: (Kawa`ib) "means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging, because they will be virgins, equal in age. This means that they will only have one age."

Abu Hurairah reported that the Prophet (SAW) said: ["The members of the first group to enter Jannah will have faces as bright as the full moon during the night. The next group will have faces as bright as the shining stars in the sky. Every person will have two wives, and the marrow of

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their shanks will glimmer beneath the flesh. There will be non without a wife in Jannah.”] (Sahih Muslim)

After Harithah had been martyred by an arrow thrown by an unknown person on the Day (of the battle) of Badr, his mother came to the Prophet (SAW) she said: [“O Allah’s Messenger, you know the position of Harithah in my heart. (how dear he was to her). So if he is in Jannah, I will not weep for him. Otherwise, you will see what I will do.” The Prophet (SAW) said, “Are you mad? Is there only one Jannah? There are many Jannahs and he is in the highest Jannah of Firdaus”. The Prophet (SAW) added, “A forenoon journey or an afternoon journey in Allah’s cause is better than the whole world and whatever is in it. A place equal to an arrow bow of anyone of you or a place equal to a foot in Jannah is better than the whole world and what ever is in it. If one of the women of Jannah looked at the earth, she would fill whatever is in between

them with perfume. The veil of her face is better than the whole world and whatever is in it.” (Sahih al-Bukhari)

25.7 THE YOUTHFUL SERVANTS OF PARADISE

In Surah as-Tur, the Quran confirms:

﴿وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ﴾

(And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.) (Quran 52:24)

Allah’s statement: (And there will go round boy-servants of theirs to serve them as if they were preserved pearls) is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls.

In Surah Waqi’ah, the Quran confirms:

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ﴾

(Immortal boys will go around them (serving) (Quran 56:17)

Allah's statement: Immortal boys will go around them), means boys who will never grow up, get old or change in shape.

In Surah Insan, the Quran confirms:

﴿وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا﴾

(And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.) (Quran 76:19)

Allah's statement: (And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls) means, young boys from the boys of Paradise will go around serving the people of Paradise. (everlasting youth) means, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earrings in their ears have only interpreted the meaning in such a way

because a child is befitting of this description and not an adult man. Concerning Allah's statement: (If you see them, you would think them scattered pearls) means, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place

Ibn Katheer, may Allah have mercy on him, said, "Boys of eternal youth will go around to serve people of Paradise, boys who remain in that youthful form forever, never changing or advancing in age. It was said that they will be wearing earrings, to emphasise their youth, because such a thing is appropriate for young people, but it does not befit those who are older. And Allah (swt) said [76:19] i.e. if you saw them going around to attend to the

needs of their masters, with their beautiful faces and splendid colourful clothes and jewellery, you would think that they were scattered pearls. There is no more beautiful description than the picture of pearls scattered in a place of beauty." (Tafseer Ibn Katheer)

25.8 THE FOOD AND DRINK OF JANNAH

In Surah Ya-Sin, the Quran confirms:

﴿لَهُمْ فِيهَا فَاكِهَةٌ وَاللَّهُمَّ مَا يَدْعُونَ﴾

(They will have therein fruits and all that they ask for.) (Quran 36:57)

In Surah Saad, the Quran confirms:

﴿مُتَّكِنِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ﴾

(Therein they will recline; therein they will call for fruits in abundance and drinks.) (Quran 38:51)

In Surah Zukhruf, the Quran confirms:

﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ - لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ﴾

(This is the Paradise, which you have been made to inherit because of your deeds that you used to do. Therein for you will be fruits in plenty, of which you will eat (as you desire).) (Quran 43:72-73)

Allah's statement: (This is the Paradise, which you have been made to inherit because of your deeds that you used to do) means, the righteous deeds which were the cause of your being included in the mercy of Allah [SWT]. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allah [SWT]. But the varying ranks and degrees of Paradise will

be attained according to one's righteous deeds. Allah's statements: (Therein for you will be fruits in plenty,) means, of all kinds; and (of which you will eat) means, whatever you choose and desire. When food and drink are mentioned, fruit is also mentioned to complete the picture of blessing and joy. And Allah knows best.

In Surah Dukhan, the Quran confirms:

﴿يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ غَايِبِينَ﴾
(They will call therein for every kind of fruit in peace and security.)
(Quran 44:55)

Ibn Kathir explains Allah's statement: (They will call therein for every kind of fruit in peace and security;) means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

In Surah Tur, the Quran confirms:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ﴾
("Eat and drink with happiness because of what you used to do.") (Quran 52:19)

Allah's statement: ("Eat and drink with happiness because of what you used to do") is similar to another of His statements,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾
(Eat and drink at ease for that which you have sent on before you in days past!) (Quran 69:24)
The Quran further confirms:
﴿وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ - يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْنِيمٌ﴾
(And We shall provide them with fruit and meat such as they desire. There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.) (Quran 52:22-23)

Allah's statement: (And We shall provide them with fruit and meat such as they desire) means, `We shall provide them with various types and kinds of fruits and

meat, whatever they wish for and desire,' and: (There they shall pass from hand to hand a cup,) meaning, of wine, according to Ad-Dahhak: (free from any Laghw, and free from Ta'thim) meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do. Ibn `Abbas said that Laghw means `falsehood' while Ta'thim means `lying'. Mujahid said, "They do not curse each other nor sin." Qatadah said, "These were the consequences of drinking in this life, and Shaytan helped in this regard. Allah [SWT] purified the wine of the Hereafter from the ills and harm caused by the wine of this life." Therefore, Allah [SWT] has purified the wine of the Hereafter from causing headaches, stomachaches and intoxication like the wine of this life. Allah [SWT] stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allah [SWT]

also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful in other ayat,

﴿بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ - لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ﴾

(White, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.) (37:46-47); and,

﴿لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ﴾

(Wherefrom they will get neither naya aching of the head nor any intoxication.) (Quran 56:19)

Allah the Exalted said here: (There they shall pass from hand to hand a (wine) cup, free from any Laghw, and free from sin.)

In Surah Al-Waqi'ah, the Quran confirms:

﴿وَفَاكِهَةٍ كَثِيرَةٍ - لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ﴾

(And fruit in plenty. Whose supply is not cut off nor are they out of reach.) (Quran 56:32-33)

Allah's statement: (And fruit in plenty, whose supply is not cut off nor are they out of reach) indicates that they

will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allah said,

﴿.....كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رُزِقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا.....﴾
(.....Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before, "and they will be given things in resemblance.....) (Quran 2:25)

The shape will appear similar, but the taste is different.

In Surah Al-Haqqah, the Quran confirms:

Allah's statement: (In a lofty Paradise,) means, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the Sahih that the Prophet said: (Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.) Then Allah

says: (The fruits in bunches whereof will be low and near at hand.) Al-Bara' bin `Azib said, "This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed." More than one person has said this. Then Allah says: (Eat and drink at ease for that which you have sent on before you in days past!) meaning, this will be said to them as an invitation to them of blessing, favor and goodness.

In Surag Mursalat, the Quran confirms:

﴿إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ - وَفَوْكِهِ مِمَّا يَشْتَهُونَ كُلُّوْا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾
(Verily, those who had Taqwa, shall be amidst shades and springs. And fruits, such as they desire. "Eat and drink comfortably for that which you used to do." Verily, thus We reward the Muhsinin.) (Quran 77:41-44)

Abu Sa'eed narrated that the Prophet (SAW) said: ["The first meal which the people of Jannah will take will be the caudate (extra) lobe of the liver of a fish."] (Sahih

al-Bukhari)

There are many more references in the Quran on this subject. Muslim reports from Thawban that a Jew asked that the Prophet (SAW): ["What will they be presented with when they enter Paradise?" He said, "The caudate [extra] lobe of fish liver." The Jew asked, "What will they eat after that?" The Prophet (saw) said, "The bull, which is grazing now in Paradise, will be slaughtered for them." The Jew asked, "What will they drink after that?" He said, "From a spring called Salsaabeel." The Jew said, "You have spoken the truth."] (Ibn Katheer, an-Nihaayah)

25.9 THE VESSELS AND PLATES OF JANNAH

In Surah al-Zukhruf, the Quran confirms: Ibn Kathir explains that Allah's statement: This is the Paradise, which you have been made to inherit because of

your deeds that you used to do); means, the righteous deeds which were the cause of your being included in the mercy of Allah [SWT]. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allah [SWT]. But the varying ranks and degrees of Paradise will be attained according to one's righteous deeds.

In Surah al-Waqi'ah, the Quran confirms:

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ - بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ﴾

(Immortal boys will go around them (serving. With cups, and jugs, and a glass of flowing wine,) (Quran 56:17-18)

In Surah al-Insan, the Quran confirms:

﴿وَيُطَافُ عَلَيْهِمْ بِسَائِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا﴾

(And among them will be passed round vessels of silver and cups of crystal --. (Qawarir) Crystal-clear, made of silver. They will determine the measure thereof.) (Quran 76:15-16)

Allah's statement: (And among them will be passed round vessels of silver and cups of crystal) meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allah says: ((Qawarir) Crystal-clear, made of silver.) Ibn `Abbas, Mujahid, Al-Hasan Al-Basri and others have all said, "It (Qawarir) is the whiteness of silver in the transparency of glass." Qawarir is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass). This is among the things of which there is nothing like in this world. Allah said: (They will determine the measure thereof) meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is

the meaning of the statement of Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Abu Salih, Qatadah, Ibn Abza, `Abdullah bin `Ubayd bin `Umayr, Ash-Sha`bi and Ibn Zayd. This was stated by Ibn Jarir and others. This is the most excellent provision, distinction and honor.

In Aurah An-Naba, the Quran confirms:

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا - حَدَائِقَ وَأَعْنَابًا - وَكَوَاعِبَ أَتْرَابًا - وَكَأْسًا دِهَاقًا﴾

(Verily, for those who have Taqwa, there will be a success. Hada'iq and vineyards. And Kawa`ib Atrab. And a cup Dihaq.) (Quran 78:31-34)

Allah [SWT] informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Concerning Allah's statement: (Verily, for those who have Taqwa, there will be a success;) Ibn `Abbas and Ad-Dahhak both said, "A place of enjoyable recreation." Mujahid and Qatadah both said, "They are successful and thus, they are saved from the Hellfire." The most obvious meaning here is the statement of Ibn `Abbas, because

Allah says after this: (Hada'iq) And Hada'iq are gardens of palm trees and other things. Allah's statement: (And vineyards, and Kawa`ib Atrab,) meaning, wide-eyed maidens with fully developed breasts. Ibn `Abbas, Mujahid and others have said: (Kawa`ib) "This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging, because they will be virgins, equal in age. This means that they will only have one age."

There are many more references in the Quran and Ahadith on this subject.

25.10 THE GATHERINGS AND CONVERSATIONS OF THE PEOPLE OF PARADISE

In Surah Al-Hijr, the Quran confirms:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ﴾

(And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.) (Quran 15:47)

Al-Qasim narrated that Abu Umamah said: "The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allah will remove whatever hatred the world has left in their hearts." Then he recited: (And We shall remove any deep feeling of bitterness from their breasts.)

Muslim reported from Anas ibn Maalik that the Messenger of Allah said; ["In Paradise there is a market to which the people will come every Friday, then a wind will come from the north and blow on their faces, and clothes, and they will increase in beauty. Then they will return to their wives, who will also have increased in beauty. Their

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wives will say to them, "By Allah, you increased in beauty after you left us." And they will say, "And you too, by Allah, you have increased in beauty since you left us."]
(Sahih Muslim)

In Surah At-Tur, the Quran confirms:

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُتَشَفِّعِينَ فَمَنْ اللَّهُ عَلَيْنَا
وَوَقَّعْنَا عَذَابَ السُّمُومِ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ﴾

(And some of them draw near to others, questioning. Saying: "Aforetime, we were afraid in the midst of our families." "So Allah has been gracious to us, and has saved us from the torment of the Fire." "Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful.") (Quran 52:25-28)

Here Allah [SWT] has described some of the kinds of conversation that will take place in their gatherings in the paradise

25.11 THE PEOPLE OF PARADISE WILL LAUGH AT THE PEOPLE OF HELL

In Surah Al-A'raf, the Quran confirms:

﴿وَتَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ
وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

(And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.") (Quran 7:44)

Allah [SWT] mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire. Allah's statement: ("We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you (dwellers of Hell) also found true what your Lord promised (warned)" They shall say: "Yes.") In Surat As-Saffat, Allah mentioned the one who had a disbelieving companion, as the Quran confirms:

﴿فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْحَمِيمِ - قَالَ تَاللَّهِ إِن كِدْتُ لَتُرَدِّينَ - وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ - أَمَا نَحْنُ بِمَيِّتِينَ - إِلَّا مَوْتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ﴾

(So he looked down and saw him in the midst of the Fire. He said: "By Allah! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)." (The dwellers of Paradise will say!) "Are we then not to die (any more) Except our first death, and we shall not be punished") (Quran 37:55-59).

Allah [SWT] will punish the disbeliever for the claims he used to utter in this life. The angels will also admonish the disbelievers, saying, as In Surah At-Tur, the Quran confirms:

﴿هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ - أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ - اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ﴾

(This is the Fire which you used to belie. Is this magic or do you not see Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do) (Quran 52:14-16).

The Messenger of Allah admonished the inhabitants of the well at Badr: (O Abu Jahl bin Hisham! O `Utbah bin Rabi`ah! O Shaybah bin Rabi`ah (and he called their

leaders by name)! Have you found what your Lord promised to be true (the Fire) I certainly found what my Lord has promised me to be true (victory).) `Umar said, "O Allah's Messenger! Do you address a people who have become rotten carrion" He said: (By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply.)

In Surah As-Saffat, the Quran confirms:

﴿فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ - قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ - يَقُولُ أَأُنْكَأ لِمَنِ الْمُصَدِّقِينَ - أَعِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَعِنَّا لَمَدِينُونَ - قَالَ هَلْ أَنْتُمْ مُّطَّلِعُونَ﴾

(50. Then they will turn to one another, mutually questioning.) (51. A speaker of them will say: "Verily, I had a companion (in the world)," (52. "Who used to say: `Are you among those who believe.) (53. (That) when we die and become dust and bones, shall we indeed be indebted (Madinun)"" (54. (The speaker) said: "Will you look down") (Quran37:50-54)

And,

﴿فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْحَحِيمِ - قَالَ تَاللَّهِ إِنْ كِدْتُ لِتُرْدِينِ - وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ - أَمَا نَحْنُ بِمَبِيتِينَ - إِلَّا مَوْتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَدِّيْنَ - إِنْ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ - لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ﴾

(55. So he looked down and saw him in the midst of the Fire.) (56. He said: "By Allah! You have nearly ruined me.") (57. "Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).") (58. "Are we then not to die (any more)") (59. "Except our first death, and we shall not be punished") (60. Truly, this is the supreme success!) (61. For the like of this let the workers work.) (Quran37:55-61)

Allah [SWT] tells us how the people of Paradise will turn to one another, asking one another about their situation, how they were in this world and what they suffered. This is part of their conversation when they get together to converse and drink, sitting on their thrones, servants coming and going, bringing all kinds of good food, drink, clothes and other delights no eye has seen, no ear has heard, and beyond human comprehension. Commenting on Allah's statement: (A speaker of them will say: "Verily, I had a companion...") Al-`Awfi reported that

Ibn `Abbas, may Allah [SWT] be pleased with him said, "This refers to an idolator man who had a companion among the believers in this world." And the statement : (Who used to say: "Are you among those who believe...") means, `do you believe in the resurrection after death, and the Reckoning and reward or punishment' He used to say that by way of astonishment, disbelief and stubbornness. Commenting on: ((That) when we die and become dust and bones, shall we indeed be indebted (Madinun);) Mujahid and As-Suddi said, "Brought to account." Ibn `Abbas, may Allah be pleased with him, and Muhammad bin Ka`b Al-Qurazi said, "Rewarded or punished according to our deeds." Both views are correct.

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﴿فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْحَحِيمِ - قَالَ تَاللَّهِ إِنْ كِدْتُ لِتُرَدِّينَ - وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ - أَمَا نَحْنُ بِمَيِّتِينَ - إِلَّا مَوْتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَدِّيْنَ - إِنْ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ - لِيُمِثِلَ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ﴾

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be pleased with him, Sa`id bin Jubayr, Khulayd Al-`Usari, Qatadah, As-Suddi and `Ata' Al-Khurasani said, "This means, in the middle of Hell." Al-Hasan Al-Basri said, "In the middle of Hell as if he were a burning star." (Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)) means, `Were it not for the favor of my Lord towards me, I would have been like you in the middle of Hell where you are, brought forth with you for punishment. But He bestowed His grace upon me, had mercy upon me and guided me to faith and to belief in Him Alone. In Surah A`raf , the Quran confirms:

﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾

(and never could we have found guidance, were it not that Allah had guided us!) (Quran 7:43)

Chapter 26

THE PEOPLE OF PARADISE

26.1 WHO ARE THE PEOPLE OF PARADISE?

Who are these people who will be allowed to live in this enchanting place? The Jews say the Jews. The Christians say the Christians. But Allah says,

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(We are the children of Allah and His loved ones) (Quran 5:18).

Allah [SWT] refuted this false claim and informed them that they will be punished because of their sins. Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allah rebuked this claim, and He said about this baseless claim: (These are their own desires). Abu Al-`Aliyah commented, "These are wishes that they wished Allah would answer, without basis." Similar was stated by Qatadah and ArRabi` bin Anas. Allah then said: (Say) meaning, "Say O Muhammad:" ("Produce your Burhan...") meaning, "Your proof", as Abu Al-`Aliyah, Mujahid, As-Suddi and Ar-Rabi` bin Anas stated. Qatadah said that the Ayah means, "Bring the evidence that supports your statement: (if you are

﴿وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ - بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى عَلَى شَيْءٍ وَقَالَتِ النَّصْرَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

(111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad), "Produce your Burhan if you are truthful.") (112. Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a Muhsin then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.) (113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said those (the pagans) who know not. Allah will judge between them on the Day of Resurrection about that wherein they have been differing.) (Quran 2:111-113)

Allah [SWT] made the confusion of the Jews and the Christians clear, since they claim that no one will enter Paradise, unless he is a Jew or a Christian. Similarly, Allah [swt] mentioned their claims in Surat Al-Ma'idah:

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truthful) in your claim. " Allah [SWT] then said: (Yes! But whoever submits his face (himself) to Allah [SWT] (i.e. follows Allah's religion of Islamic Monotheism) and he is a Muhsin) meaning, "Whoever performs deeds in sincerity, for Allah alone without partners." In a similar statement, Allah [SWT] said,

﴿فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ﴾

(So if they dispute with you (Muhammad) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me.") (Quran 3:20)

Abu Al-`Aliyah and Ar-Rabi` said that, Allah's statement: (Yes! But whoever submits his face (himself) to Allah) means, "Whoever is sincere with Allah." Iso, Sa`id bin Jubayr said that: (Yes! But whoever submits) means, he is sincere: (his face (himself)) meaning, in his religion. tAe slsemets(and he is a Muhsin) following the Messenger . For there are two conditions for deeds to be accepted; the deed must be performed for Allah's sake alone and

conform to the Shari`ah. When the deed is sincere, but does not conform to the Shari`ah, then it will not be accepted. The Messenger of Allah said: (Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.) This Hadith was recorded by Muslim. Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allah alone, because these deeds do not conform with the method of the Messenger, who was sent for all mankind. Allah [SWT] said regarding such cases,

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنُورًا﴾

(And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.) (Quran 25:23)

And,

﴿وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ سَائِلاً﴾

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.) (Quran 24:39); and,

﴿وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ - عَامِلَةٌ نَاصِبَةٌ - تَصَلَّى نَاراً حَامِيَةً - تُسْقَى مِنْ عَيْنٍ عَابِيَةٍ﴾

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire. They will be given to drink from a boiling spring) (Quran 88:2-5).

When the deed conforms to the Shari`ah outwardly, but the person did not perform it sincerely for Allah alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off. Similarly, Allah said,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلاً﴾

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salah (the prayer), they stand with laziness to be seen by people, and they do not remember Allah but little.) (Quran 4:142); and,

﴿فَوَيْلٌ لِلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ - الَّذِينَ هُمْ يُرَآءُونَ - وَيَمْنَعُونَ الْمَاعُونَ﴾

(So woe unto those performers of Salah (prayers) (hypocrites). Those who delay their Salah (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Ma`un (small kindnesses)) (Quran 107:4-7).

This is why Allah [SWT] said,

﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

(So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord) (Quran 18: 110).

He also said in this Ayah: (Yes, but whoever submits his face (himself) to Allah (follows Allah's religion of

Islamic Monotheism) and he is a Muhsin). Allah's statement: (Shall have their reward with their Lord, on them shall be no fear, nor shall they grieve) guaranteed them the rewards and safety from what they fear and should avoid. Allah's statement: (There shall be no fear on them) in the future, and statement: (nor shall they grieve) about what they abandoned in the past. Moreover, Sa`id bin Jubayr commented Allah's statement: "(There shall be no fear on them) in the Hereafter, and: (nor shall they grieve) about their imminent death."

Allah said: (The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.) Allah [SWT] explained the disputes, hatred and stubbornness that the People of the Book have towards each other. Muhammad bin Ishaq reported that

Ibn `Abbas said, "When a delegation of Christians from Najran came to the Messenger of Allah , the Jewish rabbis came and began arguing with them before the Messenger of Allah . Rafi` bin Huraymilah said, `You do not follow anything,' and he reiterated his disbelief in Jesus and the Injil. Then a Christian man from Najran's delegation said to the Jews, `Rather, you do not follow anything,' and he reiterated his rejection of Musa's prophethood and his disbelief in the Torah. So Allah [SWT] revealed the Ayah: (The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.)"

Allah [SWT] made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allah took their Covenant by

the tongue of Moses to believe in Jesus. Also, the Gospel contains Jesus' assertion that Moses' prophethood and the Torah came from Allah. Yet, each party disbelieved in what the other party had. Allah's statement: (Like unto their word, said those who know not) means, "The Christians said similar statements to the Jews." Ibn Jurayj asked `Ata' "Who are those `who know not'" `Ata' said, "Nations that existed before the Jews and the Christians and before the Torah and the Gospel." Also, As-Suddi said that Allah's statement: (said those who know not) is in reference to the Arabs who said that Muhammad was not following anything (i. e. did not follow a true or existing religion). Abu Ja`far bin Jarir chose the view that this Ayah is general and that there is no evidence that specifically supports any of these explanations. So interpreting the Ayah in a general way is better. Allah knows best.

Allah said: (Allah will judge between them on the Day of Resurrection about that wherein they have been differing.) This means, that Allah [SWT] will gather them all on the Day of Return. On that Day, Allah [SWT] will justly judge between them, for He is never unjust with anyone, even as little as the weight of an atom. This Ayah is similar to Allah's statement in Surat Al-Hajj (22:17): (Verily, those who believe (in Allah and in His Messenger Muhammad), and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who associate partners with Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness). Allah [SWT] said,

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ﴾

(Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the Knower of the true state of affairs.") (Quran 34:26).

In Surah an-Nahl, the Quran confirms:

﴿وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ
الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ - حَسَّتْ عَدْنٌ يَدْخُلُونَهَا تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ - الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ
يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

(30. And (when) it is said to those who had Taqwa (piety and righteousness), "What is it that your Lord has revealed" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwa.) (31. `Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allah rewards those who have Taqwa.) (32. Those whose lives the angels take while they are in a pious state saying (to them) "Salamun `Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world).") (Quran 16:30-32)

Allah's statement: (For those who do good in this world, there is good); is like the Ayah,

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

(Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly reward them in proportion to the best of what they used to do.) (Quran 16:97)

This means that whoever does good in this world, Allah [SWT] will reward him for his good deeds in this world and in the next. Then we are told that the home of the Hereafter will be better, i.e., better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life, as Allah [SWT] says,

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ﴾

(But those who were given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better" (Quran 28:80); and,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ﴾

(and what is with Allah for the righteous is better.) (Quran 3:198); and;

﴿وَالْآخِرَةُ خَيْرٌ وَأَبْقَى﴾

(Although the Hereafter is better and enduring) (Quran 87:17).

Allah said to His Messenger:

﴿وَلِلْآخِرَةِ خَيْرٌ لِّكَ مِنَ الْأُولَى﴾

(And indeed the Hereafter is better for you than the present) (Quran 93:4).

Then Allah describes the abode of the Hereafter,

In Surah an-Nahl, the Quran confirms:

﴿وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ
الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ - حَسَّتْ عَدْنٌ يَدْخُلُونَهَا تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ - الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ
يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

(30. And (when) it is said to those who had Taqwa (piety and righteousness), "What is it that your Lord has revealed" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwa.) (31. `Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allah rewards those who have Taqwa.) (32. Those whose lives the angels take while they are in a pious state saying (to them) "Salamun `Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world).") (Quran 16:30-32)

Allah's statement: (For those who do good in this world, there is good); is like the Ayah,

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

(Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly reward them in proportion to the best of what they used to do.) (Quran 16:97)

This means that whoever does good in this world, Allah [SWT] will reward him for his good deeds in this world and in the next. Then we are told that the home of the Hereafter will be better, i.e., better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life, as Allah [SWT] says,

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ﴾

(But those who were given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better" (Quran 28:80); and,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ﴾

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Then Allah describes the abode of the Hereafter,

saying: (And excellent indeed will be the home (i.e. Paradise) of those who have Taqwa.) Allah's statement: (`Adn (Eden) Paradise (Gardens of Eternity)) refers to the home of the Muttaqun, i.e., in the Hereafter they will have Gardens of Eternity in which they will dwell forever: (under which rivers flow) meaning, between its trees and palaces and: (in it they will have all that they wish) this is like the Ayah:

﴿وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾

(in it (there will be) all that souls could desire, and all that eyes could delight in, and in it you will live forever.) (Quran 43:71)

Allah's statement: (Thus Allah rewards those who have Taqwa) meaning, this is how Allah [SWT] rewards everyone who believes in Him, fears Him, and does good deeds. Then Allah [SWT] tells us about their condition when death approaches them in a good state, i.e., free from Shirk, impurity and all evil. The angels greet them

and give them the good news of Paradise, as Allah says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ - نَزَّلْنَا مِنْ غَمُورٍ رَحِيمٍ﴾

(Verily, those who say: "Our Lord is Allah (alone)," and then behave righteously, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the good news of Paradise as you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. In it you shall have (all) that your souls desire, and in it you shall have (all) that you ask for. An entertainment from (Allah), the Oft-Forgiving, Most Merciful.") (Quran 41:30:32)

Always in the Qur'an when Allah mentions those who will attain Paradise, He mentions the believers, not the Muslims. He (subhanahu wa ta'ala) says, "Indeed the Muttaqoon will be amongst the Gardens and water-springs, 15:45."

In Surah ad-Dukkan, the Quran confirms:

﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ فِي جَنَّاتٍ وَعُيُونٍ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ
كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ ءَامِنِينَ﴾

(51. Verily, those who have Taqwa, will be in place of security.) (52. Among Gardens and Springs,) (53. Dressed in Sundus and Istabraq, facing each other,) (54. So (it will be). And We shall marry them to Hur (fair females) with wide lovely eyes,) (55. They will call therein for every kind of fruit in peace and security.) (Quran 44:51-55)

In Surah ali-Imran, the Quran confirms:

﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي
الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ - وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ
بِالْمُتَّقِينَ﴾

(114. They believe in Allah and the Last Day; they enjoin Al-Ma`ruf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.) (115. And whatever good they do, nothing will be rejected of them; for Allah knows well the Muttaqin (the pious).) (Quran 3:114-115)

This is the same type of people mentioned at the end of the Surah;

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ
لِلَّهِ﴾

(And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah.) (Quran 3:199).

In Surah at-Tawbah, the Quran confirms:

﴿أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

(88. But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.) (89. For them Allah has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.) (Quran 9:88-89)

These Ayat describes the qualities, as well as, the reward of faithful believers. Allah said: (Such are they for whom are the good things), in the Hereafter, in the gardens of Al-Firdaws and the high grades. In Surah at-Taubah, the Quran confirms:

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُفْسِدُونَ فِي سَبِيلِ اللَّهِ فَيُقْتَلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

(Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an. And who is truer to his covenant than Allah Then rejoice in the bargain which you have concluded. That is the supreme success.) (Quran 9:111)

Allah [SWT] states that He has compensated His believing servants for their lives and wealth -- if they give them up in His cause -- with Paradise. This demonstrates Allah's favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants. Al-Hasan Al-Basri and Qatadah commented, "By Allah! Allah [SWT] has purchased them and raised their worth." Shimr bin `Atiyyah said, "There is not a Muslim but has on his neck a sale that he must conduct with Allah [SWT]; he either fulfills its terms or

dies without doing that." He then recited this Ayah. This is why those who fight in the cause of Allah are said to have conducted the sale with Allah [SWT], meaning, accepted and fulfilled his covenant.

Allah's statement: (They fight in Allah's cause, so they kill and are killed) indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs. The Two Sahihs recorded the Hadith: (Allah has made a promise to the person who goes out (to fight) in His cause; `And nothing compels him to do so except Jihad = in My Cause and belief in My Messengers.' He will either be admitted to Paradise if he dies, or compensated by Allah [SWT], either with a reward or booty if He returns him to the home which he departed from.) Allah's statement,

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Qur'an.) affirms this promise and informs us that Allah [SWT] has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the Tawrah that He sent down to Musa, the Injil that He sent down to `Isa, and the Qur'an that was sent down to Muhammad, may Allah's peace and blessings be on them all.

Allah [SWT] said next: (And who is truer to his covenant than Allah) affirming that He never breaks a promise.

Allah [SWT] said in similar statements,

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾
(And who is truer in statement than Allah)(Quran 4:87); and,
﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾
(And whose words can be truer than those of Allah)(Quran 4:122).

Allah [SWT] said next: (Then rejoice in the bargain which you have concluded. That is the supreme success.),

meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight. In Surah al-Baqarah, the Quran confirms:

﴿بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ - وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾

(81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever). (82. And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.) (Quran 2:81-82)

O slaves of Allah know that being among this illustrious group of people who will live in this place of tranquility and bliss is not something easily attained. In Surah al-Baqarah, the Quran confirms:

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﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ
وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ
قَرِيبٌ﴾

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!) (Quran 2:214)

Allah [SWT] said: (Or think you that you will enter Paradise) before you are tested and tried just like the nations that came before you This is why Allah said: (...without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments) meaning, illnesses, pain, disasters and hardships. Ibn Mas`ud, Ibn `Abbas, Abu Al-`Aliyah, Mujahid, Sa`id bin Jubayr, Murrah Al-Hamdani, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi`, As-Suddi and Muqatil bin Hayyan said that Allah's statement: (Al-

Ba'sa') means poverty. Ibn `Abbas said that: (...and Ad-Darra') means ailments. Allah's statement: (and were so shaken) means for fear of the enemy, and were tested, and put to a tremendous trial.

An authentic Hadith narrated that Khabbab bin Al-Aratt said, "We said, `O Messenger of Allah! Why do you not invoke Allah to support us Why do you not supplicate to Allah for us' He said: (The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet, and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.) He then said: (By Allah! This matter (religion) will spread (or expand) by Allah [SWT] until the traveler leaves San`a' to Hadramawt (both in Yemen, but at a great distance from each other) fearing only Allah [SWT] and then the wolf for the sake of his sheep. You are just a hasty people.)

And Allah said:

﴿الم - أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ - وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

(Alif-Lam-Mim. Do people think that they will be left alone because they say: "We believe," and will not be tested And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.) (Quran 29:1-3)

Allah's statement: (Do people think that they will be left alone because they say: "We believe," and will not be tested.) is a rebuke in the form of a question, meaning that Allah [SWT] will inevitably test His believing servants according to their level of faith, as it recorded in the authentic Hadith: (The people most severely tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stonger his religious commitment, the stronger his test.) This Ayah is

like the Ayah,

Allah's statement: (And We indeed tested those who were before them so that Allah will know those who are true, and will know those who are liars) meaning, He will make know which are sincere in their claim to be believers from those who are lying. Allah, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen. All the Imams of AhlusSunnah wal-Jama`ah are agreed on this. The Companions experienced tremendous trials during the battle of Al-Ahzab (the Confederates). Allah said:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا - هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا - وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾

(When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger promised us nothing but delusion!") (Quran 33:10-12)

When Heraclius asked Abu Sufyan, "Did you fight him (Prophet Muhammad)" He said, "Yes." Heraclius said, "What was the outcome of warfare between you" Abu Sufyan said, "Sometimes we lose and sometimes he loses." He said, "Such is the case with Prophets, they are tested, but the final victory is theirs." Allah's statement: (...without (such) (trials) as came to those who passed away before you) meaning, their way of life. Similarly, Allah [SWT] said:

﴿فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ﴾

(Then We destroyed men stronger (in power) than these - and the example of the ancients has passed away (before them)) (Quran 43: 8)

Allah's statement: (...were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah.") They pleaded (to Allah) for victory against their enemies and invoked Him for aid and deliverance from their hardships and trials. Allah said: (Yes! Certainly, the help of Allah is near!) Allah [SWT] said:

What Allah and His Messenger (SAW) convey to us is that the people of Paradise are the God-conscious, and the God-fearing. Not everyone, who says, Lord, Lord, will enter the Kingdom of Heaven, just as not everyone who professes the Shahadah, will enter Paradise. Only those who fear Allah [SWT] as He ought to be feared, and are motivated by that fear to do acts of righteousness will

attain success. The one who is conscious of His Lord, in every aspect of his life, and turns to Him in true submission, will have purchased for himself safety and security on a day, when there will be none, except with Allah [SWT]. He does not cause a soul to suffer fear twice, the fear of Him in this world, and the fear on The Day of Judgment. About this, the Messenger of Allah said, ["Allah says, 'I do not combine for my servants two states of fear, or two states of safety. So if he feels safe from Me in this world I will cause him to fear on The Day of Judgment, and if he fears Me in the world, I will cause him to be safe on The Day of Judgment.'"] (Sahih al-Jami)

It is important, therefore, that Muslims know the characters of those who will be the inheritors of Paradise. But it is unfortunate that many of today's Muslims understand that it is enough for one to pronounce the Shahadah by his tongue for him to be entitled to enter

Paradise regardless of whether he lived according to Islam or not! But the Shahadah means and requires more than the mere utterance of it. Actually this fact is one of the most mentioned aspects of Islam in the Qur'an and Sunnah. The essence of Eman is deed. Deeds of the heart and deeds of the tongue and other body parts. Deeds that are to be continued till death. That was the reason why the Arabs of Makkah refused to pronounce it. They fully appreciated its implication. They knew it concerned authority and understood that they had to govern their deeds and lives with it. Yet many of those who repeat it today lead life styles that do not resemble those described in the Qur'an and practiced by the Prophet (SAW) and his companions. The Qur'an warns us that deeds are the basis on which we are to be judged, not only the utterance of the Shahadah. In Surah an-Nisa, the Quran confirms:

Qatadah said, "We were told that the Muslims and the

People of the Scriptures mentioned their own virtues to each other. People of the Scriptures said, 'Our Prophet came before your Prophet and our Book before your Book. Therefore, we should have more right to Allah than you have.' Muslims said, 'Rather, we have more right to Allah than you, our Prophet is the Final Prophet and our Book supersedes all the Books before it.' Allah sent down: (It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof),

So entering Paradise requires that we live as believers and die as Muslims. That takes knowledge, dedication and determination to see it through to its completion. The first step is belief in Allah and His Messenger and directing all acts of ibadah to none but Allah [SWT]. The next step is obeying Allah [SWT] and His Messenger, avoiding bid'ah and innovations, and carrying out all compulsory acts of

worship that He has prescribed. Once we are steadfast and regular in what we must do, we can then proceed to the next level of eman and worship, by doing the things that we have been encouraged to do. By increasing our acts of worship, and remembrance of Allah [SWT] we will leave off sin and help safeguard ourselves from a Fire, the fuel of which is men and stones.

26.2 THE LEADERS OF THE PEOPLE OF PARADISE

26.2.1 The Leaders of The Men

A number of the Sahaabah, including 'Ali ibn Abi Taalib, Anas ibn Maalik, Abu Hudhayfah, Jaabir ibn 'Abdullaah, and Abu Sa'eed al-Khudri reported that the Messenger (SAW) said, "Abu Bakr and 'Umar will be the

leaders of men of Paradise from the earlier and later generations."] (Silsilat al-Hadith as-Saheehah)

26.2.2 The Leaders Of The Women

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The true female leader is the one with whom her Rabb is pleased and whose deeds He accepts. The best women are those who attain the Paradise of delights. The women of Paradise are of different levels, and the Messenger (SAW) told us about their leaders: "The Messenger of Allah (SAW) drew four lines and said, "Do you know what these are?" They said, "Allah and His Messenger knows best." He said, ["The best women of Paradise are Khadeejah bint Khuwaylid, Faatimah bint Muhammad, Maryam bint 'Imraan and Aasiyah bin Muzahim, the wife of Fir'awn".] [Silsilat al-Hadith as-Saheehah, from Ahmad at-Tahhaawi, al-Haakim from Ibn 'Abbaas, saheeh). These

four women are beautiful examples of perfect, righteous women.

Maryam and Khadeejah are the best of the four – ["The best of its women is Maryam and the best of its women is Khadeejah"] (from 'Ali in al-Bukhaari, Kitaab Manaajib al-Ansaar, Fath al-Baari) – [and Maryam is the "First Lady" - "The leaders of the women of Paradise, After Maryam bint 'Imraan will be.."] (Silsilat al-Hadith as-Saheehah, from Jaabir in at-Tabaraani, sahih). The reason why Maryam is considered the best of all women is clearly stated in the Qur'an in Surah al-Imran:

﴿وَإِذْ قَالَتِ الْمَلَأِكَةُ مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ﴾

(And (remember) when the angels said: "O Maryam! Verily, Allah has chosen you, purified you, and chosen you above the women of the nations.") (Quran 3:42)

And,

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ قَالَ يَمْرُؤُا أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

(So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyya. Every time he entered the Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you gotten this" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit.) (Quran 3:37)

Maryam, the daughter of 'Imraan, is praised by Allah [SWT] in the Qur'an in Surah at-Tahrim:

﴿وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ لَهَا مِنَ الْقَسْبِينِ﴾

And Maryam, the daughter of `Imran who guarded her chastity (private part). And We breathed into it through Our Ruh, and she testified to the truth of her Lords Kalimat, and His Kutub, and she was of the Qanitin.) (Quran 66:12)

Khadeejah as-Siddeeqah believed in the Messenger (SAW) without hesitation; she consoled him and supported him in every way. Her Rabb gave her the good

news, during her lifetime, of a place in Paradise in which there would be no noise or exhaustion (al-Bukhaar). Aasiyah the wife of Fir'awn, despised the power and luxuries of this world and rejected Pharaoh and his false claims of divinity, so her husband tortured her until her soul departed to her Creator.

In Surah at-Tahrim, the Quran confirms.

﴿وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَةَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾

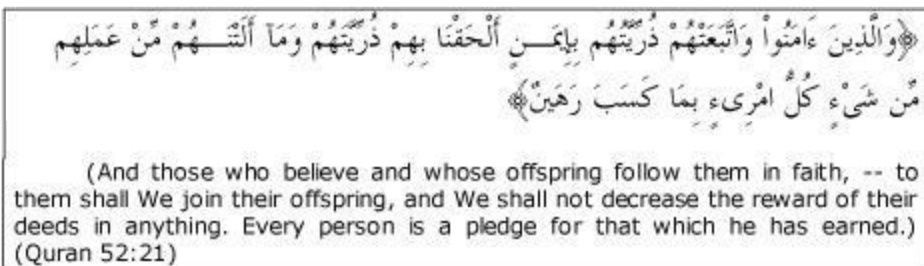
(And Allah has set forth an example for those who believe: the wife of Fir'awn, when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'awn and his work, and save me from the people who are wrongdoers.) (Quran 66:11)

Qatadah said, "Fir`awn was the most tyrannical among the people of the earth and the most disbelieving. By Allah! His wife was not affected by her husband's disbelief, because she obeyed her Lord. Therefore, let it be known that Allah [SWT] is the Just Judge Who will not

narration from Hudhayfah and from 'Abdullaah ibn 'Umar in Ibn 'Asaakir - Silsilat al-Hadith as-Saheehah)

26.3 THE CHILDREN OF THE BELIEVERS

The children of the Believers who die before reaching the age of puberty will be in Paradise, insha'Allah, by the Grace and Mercy of Allah. In Surah at-Tur, the Quran confirms:



In this Ayah, Allah the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous

believers imitate their parents regarding faith, Allah [SWT] will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allah [SWT] will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allah [SWT] will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement: (to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.)

Ath-Thawri reported that Ibn `Abbas said, "Verily, Allah elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted." Ibn `Abbas then recited this Ayah: Ibn Jarir and Ibn Abi Hatim recorded this

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﴿وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ؕ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ﴾

(And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.)
(Quran 52:21)

In this Ayah, Allah the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous

believers imitate their parents regarding faith, Allah [SWT] will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allah [SWT] will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allah [SWT] will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement: (to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.)

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statement from Sufyan Ath-Thawri from Ibn `Abbas. Ibn Abi Hatim also recorded that Ibn `Abbas commented on Allah's statement: (And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring.) saying, "They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents received for their good deeds will be reduced for them."

Abdullah, son of Imam Ahmad, recorded that `Ali said, "Khadijah asked the Prophet (SAW) about two of her children who died during the time of Jahiliyyah, and the Messenger of Allah said: (They are both in the Fire.) When he saw sadness on her face, he said: (If you saw their dwelling place, you would hate them.) She said, `O Allah's Messenger! What about my children with you.' He said: (They are in Paradise.) The Messenger of Allah said:

(Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.) The Prophet {SAW} then recited the Ayah: (And those who believe and whose offspring follow them in faith...)" Certainly, it is Allah's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allah [SWT] for them.

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said: (Verily, Allah shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this" Allah [SWT] will reply, "Through your son's invoking Me to forgive you.") This Hadith has an authentic chain of narration, but it was not recorded in the Sahih this way. However, there is a witnessing narration for it in Sahih Muslim, from the Hadith of Abu Hurayrah, who said that

the Messenger of Allah said: (When the Son of Adam dies, his record of deeds will cease except in three cases: an ongoing charity, knowledge that people are benefiting from and a righteous son who invokes Allah for him.)

Al-Bukhaari included a chapter in his Sahih entitled "The virtue of one whose child dies and he bears it with patience for the sake of Allah", in which he quoted the Hadith of Anas who said that, ["A Muslim whose three children die before reaching the age of puberty will be admitted to Paradise by Allah out of Mercy towards them."]

[According to a Hadith narrated by Abu Sa'eed the women asked the Prophet (SAW) "Set aside a day for us". So he preached to them and said: "Any woman whose three children die will be shielded from the Fire by them."] A woman asked, "What about two?" He said, "And if two [die]." (Sahih al-Bukhaari)

An-Nawawi referred to the ijmaa" of reliable Muslim scholars that any Muslim child who dies will be in Paradise. (Fath al-Baari). Al-Qurtubee stated that Hammaad ibn Zayd, Hammad ibn Salamah and Ishaahq ibn Rahawayh refrained from giving an opinion (at-Tadhkirah, p.511). An-Nawawi said, "Some of them refrained from giving an opinion because of the Hadith of 'Aaishah which was reported by Muslim with the wording, "A boy of the Ansaar died, and I said, "It is good for him, because he did not do or know any evil". The Prophet (SAW) said, "You should not say that because Allah (SWT) has created its own people for Paradise.." The response to that is that he was most likely rebuking her for hastening to say something so decisive with no proof, or else he said that before he knew that the children of the Muslims would be in Paradise." (Fath al-Baari).

From the above ahadith, we can say safely that as a

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From the above ahadith, we can say safely that as a

general rule the children of the believers will be in paradise with a proviso not to state definitely that any one particular person is one of the people of Paradise and also we should not be hasty in such matters, so that people will not dare to do what happens so often nowadays, when the bereaved claim that their departed loved one is in Paradise, even though he was the worst of people. Ibn Taymiyyah said, "We should not say every single child of the believers that he is in Paradise, but we accept that this is the case in general." (Majmu' Fataawa Shaykh al-Islaam)

26.4 THE CHILDREN OF THE MUSHRIKEEN

The Allah's Messenger (SAW) was asked about the children of the Mushrikeen and he said: ["Allah who created them knows best what they would have done"]. On

the authority of Ibn 'Abbaas, Saheeh al-Bukhaari). Abu Hurayrah reported that the Prophet (SAW) said: ["Every child is born in a state of fitrah [the natural state of man] and his parents make him a Jew or a Christian, or a Magian, just as an animal produces a perfect baby animal: do you find it mutilated?"] (Saheeh al-Bukhaari) As Ibn Hajar said, "al-Bukhaari may Allah have mercy on him, indicated that he was refraining from giving an opinion on the children of the mushrikeen.

Later in his Sahih, in the tafseer of Surat ar-Rum, he indicates that he favoured the suggestion that they are in Paradise. He also organised the Hadith in this chapter in such a way that shows this was his favoured opinion. He starts with a Hadith which indicates that we cannot say one way or the other, then quotes a Hadith which indicates that they are in Paradise, and follows that with a Hadith that clearly states that this is the case.

Ibn Hajar said, "This is supported by the hadith of Anas reported by Abu Ya'la, in which the Prophet (SAW) said: ["I asked my Rabb for the laheen [those who play or those who are unaware] of the children of mankind, that they would not be punished, and that was granted to me. (its isnaad is hasan). Laheen was explained as meaning children, because of the hadith of ibn 'Abbaas narrated by alBazzar. Ahmad reported from al-Khansaa bint Mu'aawiyah ibn Suraym from her paternal aunt who said, "I said, "O Messenger of Allah, who is in Paradise?" He said, ["Prophets are in Paradise, martyrs are in Paradise and newborn babies are in Paradise".] Its isnaad is hasan. (Fath al-Baar They also took as evidence the hadith, "The children of the mushrikeen are servants of the people of Paradise" (Ibn Mandah in al-Ma'rifah, Abu Na'eem in al-Hilyah, Abu Ya'la in al-Musnad and alAlbaani deemed it saheeh by the sum of its isnaad, Silsilat al-Hadith as-

Saheehah).

The idea that the Children of the Mushrikeen are in Paradise is the opinion of some scholars, such as favoured by Abul-Faraj Ibn al-Jawzee (Majmu' Fataawa). An-Nawawi said of this opinion, "This is the correct position favoured by those who refer to the words of Allah in Surah al-Isra:

﴿مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

(Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).) (Quran 17:15)

Al-Qurtubee also considered this the most likely to be correct, reconciling the apparently conflicting reports by saying that the Prophet (SAW) initially said they would be in Hell with their parents, then he refrained from passing any judgement and said "Allah knows best what they

would have done", then it was revealed to him that no one would be punished for the sins of another [17:15] so he stated that he would be in Paradise (at-Tadhkirah, p.515). The trouble with this way of reconciliation, as Ibn Hajar said, is that this is not a matter that can be subjected to study and examination. It is a matter of al-Ghayb, which can only be known through revelation. And Allah [SWT] knows best.

26.5 THE NUMBER OF PEOPLE FROM THIS UMMAH IN PARADISE

Many people from this ummah will enter Paradise, but only Allah [SWT] knows best regarding their exact number. al-Bukhaari reports from Sa'eed ibn Jubayr who said, "Ibn 'Abbaas told me that the Prophet (SAW) said: ["I was shown the nations, and I saw a Prophet passing by

with his ummah, another with a band of followers, another with ten followers, another with five, and another who was alone. I looked and saw a huge crowd of people, and I asked, "O Jibreel, are these my ummah?" He said, "No look at the horizon." I looked and saw a vast multitude. He said, "These are your ummah, and the seventy thousand in front will not be brought to account or be punished."] (al-Bukhaari)

The first crowd which the Prophet (SAW) thought was his ummah was in fact the Children of Israel as is stated in a number of sahih reports, ["I hoped that this would be my ummah, but I was told that this was Musa and his people."] (Fath alBaari). Concerning the words "a vast multitude" Ibn Hajar said, "A report from Sa'eed ibn Mansoor says, "huge" [Adheem] and adds, ["It was said to me, "look at the horizon" So I looked and I saw a huge multitude. Then I was told, "Look at the other horizon, it

is just like the first one." According to a report given by Ibn Faadil, "[I saw a multitude that filled the horizon and it was said to me "Look here and here, all across the horizon". According to a version narrated by Ahmad, "I saw my ummah filling the plains and the mountains, and I was amazed at the numbers and their appearance. I was asked, "Are you pleased O Muhammad?" and I said, "Yes O Rabb.""] (Fath al-Baari)

Some Ahadith state that along with every thousand of the seventy thousand will be another seventy thousand plus three handfuls added by Allah [SWT]. Our Prophet (SAW) hoped that this ummah would constitute half of the population of Paradise. In a Hadith whose authenticity is agreed upon, Abu Sa'eed al-Khudri said that when the Messenger of Allah was speaking about who would be sent to hell, he said: ["By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise. Among

the people you are no more than a black hair on the hide of a white bull.."] (Mishkaat al-Masaabeeh) Some Ahadith state that this ummah will constitute two thirds of the population of Paradise. at-Tirmidhi reports with a hasan isnaad and ad-Daarimee and al-Bayhaqee also report, from Buraydah, that the Messenger of Allah said: ["The people of Paradise are one hundred and twenty ranks, eight from this ummah and forth from the rest of the nations."] (Mishkaat al-Masaabeeh)

The reason why so many people of this ummah believed is because of the great miracle of the Messenger of Allah (SAW), which was a recited revelation which is addressed to hearts and minds. It is a miracle that is preserved and will remain until the Day of Judgement. al-Bukhaari and Muslim report from Abu Hurayrah that the Messenger of Allah said: ["There is no Prophet who was not given a sign [or miracle] in which people believed and

followed him. That which I have been given is a Revelation from Allah and I hope that I will have the greatest number of followers on the Day of Resurrection."] (Mishkaat al-Masaabeeh)

26.6 WILL THERE BE MORE MEN OR WOMEN IN PARADISE?

Men and women engaged in this dispute when the Sahaabah were still alive. Muslim reports from Ibn Sireen. Allah [SWT] has given two positions to every descendent of Adam: a position in Jannah and a position in Jahanam. Then whoever is destined to damnation of the kuffaar and mushrikeen will inherit the positions in Hell that had been allocated to the people of Paradise, and those of the people of Paradise for whom eternal bliss is decreed will inherit the portions of Paradise that had been allocated to the

people of Hell. After describing the good deeds that would earn Paradise for the successful believers.

"Ibn Abi Haatim said - and he quoted to the isnaad going back to Abu Hurayrah that the Allah's Messenger (SAW) said: ["There is no one among you who does not have two positions, one in Paradise and one in Hell. The believer will have a house built for him in Paradise, and his house in Hell will be demolished".] A similar report was narrated from Sa'eed ibn Jubayr. The believers will inherit the positions of the kuffaar, because those positions were created for those who worship Allah (SWT) alone and do not associate anything in worship with Him, because they did what they were commanded to do as far as worship is concerned, whilst the kuffaar neglected the duty for which they had been created. So the believers gained the share that the kuffaar would have gained if they had obeyed Allah [SWT] and they will gain even more than

that. Muslim reported from Abu Burdah from Abu Musaa that the Prophet (SAW) said: ["Some people amongst the Muslims will come on the Day of Resurrection with sins as great as a mountain. Allah will forgive them, and will pass [the burden of sin] to the Jews and Christians"].

According to another version of this hadith, the Prophet (SAW) said: "When the Day of Judgement comes, Allah (SWT) will allocate a Jew or Christian for every Muslim and will say, "This is your ransom from the Fire".]

Men and women disputed as to which of them would form the majority in Paradise. According to another report, either they were competing, or they were discussing, whether there would be more men or women in Paradise. They consulted Abu Hurayrah, who said that women would form the majority, on the basis of the words of the Prophet (SAW): ["The first group to enter Paradise will be as beautiful as the full moon, and the group that

follows them will be like the brightest shining stars in the sky: each man of them will have two wives, the marrow of whose leg-bones will be visible through the flesh because of their extreme beauty. There will be no one who is unmarried in Paradise"] (Sahih Muslim). This Hadith clearly indicates that there will be more women than men in Paradise. Some others though that there would be more men, because of the Hadith, "I saw that they [women] formed the majority of the people of Hell". The response to this is the fact that women will form the majority of the inhabitants of Hell does not necessarily mean that they will be a minority in Paradise, as Ibn Hajar al-'Asqalaani said (Fath al-Baari)

The two Ahadith may be reconciled by stating that women will be in the majority in both Paradise and Hell, just as there are more women than men in this world. We could say that the Hadith narrated by Abu Hurayrah

indicates that the total number of women in paradise, including women of this world and al-Hoor al'Eeyn will outnumber men. The question then is, who will be greater in number in Paradise: the men of this world or the women? al-Qurtubee reconciled between these two Ahadith by suggesting that women will form the majority of the inhabitants of Hell before the Shafaa'ah [intercession], when the sinners from amongst the muwwahideen will be brought out of Hell. Thereafter women will form the majority of the people of Paradise. (at-Tadhkirah, al-Qurtubee, p. 475)

The small number of women in Paradise is indicated in a report narrated by Ahmad and Abu Ya'laa from 'Amr ibn al-'Aas who said, "Whilst we were with the Messenger of Allah on this mountain path, he said: ["**Look, can you see anything?**"] We said, "We see crows, and one of them stands out because its beak and feet are red". The

Messenger of Allah said: "**No women will enter Paradise except those who are as rare among them as this crow is among the others**" (Silsilat al-Hadith asSaheehah)

Chapter 27

SUMMARY AND CONCLUSION

Paradise is very high, and ascending lofty places takes a great deal of effort. The way to Paradise is filled with things that go against human wishes and inclinations. This needs strong determination and willpower. In a hadith narrated by al-Bukhaari and Muslim from Abu Hurayrah the Messenger of Allah said, ["Hell has been veiled with desires, and Paradise has been veiled with (surrounded by) hardships."] >

An-Nasaa'ee, at-Tirmidhi, and Abu Dawud report from Abu Hurayrah that the Messenger of Allah said: ["When Allah created Paradise, He told Jibreel, "Go look at it". So he went and looked at it, then he came back and

said, "By Your Glory, no one will hear of it but he will enter it". So He surrounded it with hardships and said, "Go and look at it". So he went and looked at it, then came back and said, "By Your Glory, I fear that no-one will enter it"".] (Jaami al-Usool) An-Nawawi commented on the first Hadith: ["This is an example of the beautiful, eloquent and concise speech which the Prophet (saw) was capable, in which he gives a beautiful analogy. It means that nothing will help you to reach Paradise except going through hardships, and nothing will lead you to Hell, but whims and desires. Both are veiled as described, and whoever tears down the veil will reach what was hidden behind it. The veil of Paradise is torn down by going through hardships and the veil of Hell is torn down by giving in to whims and desires. Hardship including striving consistently and patiently in worship, restraining one's anger, forgiving, being patient, giving in charity, being

kind to those who mistreat you, resisting physical desires, etc.]" (Sharh an-Nawawi 'ala Muslim)

Allah [SWT] mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting. For instance, the Sahih recorded that the Messenger said, (I did not leave behind me a test more tempting to men than women.) When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so. There are many Hadiths that encourage getting married, such as: (This life is a delight, and the best of its delight is a righteous wife) The Prophet (SAW) said in another Hadith: (I was made to like women and perfume, and the comfort of my eye is the prayer.) A'ishah, may Allah be pleased with her, said, "Nothing was more beloved to the Messenger of Allah than women, except horses," and in another narration, "...than

horses except women." The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the Ummah of Muhammad (SAW) with those who worship Allah [SWT] alone without partners, then it is encouraged and praised. A Hadith states: (Marry the Wadud (kind) and Walud (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.)

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion. Scholars of Tafsir have

conflicting opinions about the amount of the Qintar, all of which indicate that the Qintar is a large amount of money, as Ad-Dahhak and other scholars said. Abu Hurayrah said "The Qintar is twelve thousand Uwqiyah, each Uwqiyah is better than what is between the heavens and earth." (This was recorded by Ibn Jarir). The desire to have horses can be one of three types. Sometimes, owners of horses collect them to be used in the cause of Allah, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action. Another type collects horses to boast, and out of enmity to the people of Islam, and this type earns a burden for his behavior. Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allah's right due on their horses.

In Surah ali-Imran, the Quran confirms:

﴿رُئِنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَإِ - قُلْ أُوذِيْتُكُمْ بِيَخِيرَ مِنْ ذَلِكَ لِلَّذِينَ آتَقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

(Beautiful for men is the love of things they covet; women, children, Qanatir Al-Muqantarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land. This is the pleasure of the present world's life; but Allah has the excellent return with Him. Say: "Shall I inform you of things far better than those For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives). And Allah will be pleased with them. And Allah is All-Seer of the servants.") (Quran: 3:14-15)

Allah's statement: (This is the pleasure of the present world's life) means, these are the delights of this life and its short lived joys: (But Allah [SWT] has the excellent return with Him) meaning, the best destination and reward. This is why Allah [SWT] said: (Say: "Shall I inform you of things far better than those") This Ayah means, "Say, O Muhammad, to the people, `Should I tell you

about what is better than the delights and joys of this life that will soon perish" Allah informed them of what is better when He said: (For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow) meaning, rivers run throughout it. These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined. Allah's statement: (Therein (is their) eternal (home)) meaning, they shall remain in it forever and ever and will not want to be removed from it: Allah's statement: (And Azwajun Mutahharatun (purified mates or wives)) meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.: (And Allah will be pleased with them) meaning, Allah's pleasure will descend on them and He shall never be angry with them after that.

This is why Allah said in in Surah Bara`ah,

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

(But the pleasure of Allah is greater) (Quran 9:72)

This means, greater than the eternal delight that He has granted them. Allah [SWT] then said: (And Allah is All-Seer of the (His) servants) and, He gives each provisions according to what they deserve.

In Surah Imran, the Quran continues:

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا عَامِنُونَ فَاعْفُرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ - الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَسَاتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾

(Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." (They are) the patient, the true believers, and obedient with sincere devotion in worship to Allah. Those who spend (in good) and those who pray and beg Allah's pardon in the last hours of the night.) (Quran 3:16-17)

Allah [SWT] describes the Muttaqin, His pious servants, whom He promised tremendous rewards. His statement: (Those who say: "Our Lord! We have indeed

believed") in You, Your Book and Your Messenger: (so forgive us our sins) because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and shortcomings, with Your bounty and mercy: (and save us from the punishment of the Fire.) Allah [SWT] then said: ((They are) those who are patient) while performing acts of obedience and abandoning the prohibitions; and: (those who are true) concerning their proclamation of faith, by performing the difficult deeds: (and obedient) meaning, they submit and obey Allah [SWT]; and: (those who spend) from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

Allah's statement: (and those who pray and beg Allah's pardon in the last hours of the night) and this testifies to the virtue of seeking Allah's forgiveness in the latter part of the night. It was reported that when Ya`qub

said to his children,

Then he waited until the latter part of the night to say his supplication. Furthermore, the Two Sahihs, the Musnad and Sunan collections recorded through several Companions that the Messenger of Allah said: (Every night, when the last third of it remains, our Lord, the Blessed, the Superior, descends to the lowest heaven saying, "Is there anyone to ask Me, so that I may grant him his request Is there anyone to invoke Me, so that I may respond to his invocation Is there anyone seeking My forgiveness, so that I may forgive him") The Two Sahihs recorded that `A'ishah said, "The Messenger of Allah performed Witr during the first part, the middle and latter parts of the night. Then, later (in his life), he would perform it (only) during the latter part." `Abdullah bin `Umar used to pray during the night and would ask, "O Nafi`! Is it the latter part of the night yet" and if Nafi`

said, "Yes," Ibn `Umar would start supplicating to Allah [SWT] and seeking His forgiveness until dawn. This Hadith was collected by Ibn Abi Hatim. In Surah Taubah, the Quran confirms:

﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ - يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ - خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

(19. Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Haram as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the cause of Allah They are not equal before Allah. And Allah guides not those people who are the wrongdoers.) (20. Those who believed and emigrated and strove hard and fought in Allah's cause with their wealth and their lives, are far higher in degree with Allah. They are the successful.) (21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.) (22. They will dwell therein forever. Verily, with Allah is a great reward.) (Quran 9:19-22)

In his Tafsir, Al-`Awfi reported that Ibn `Abbas explained this Ayah: "The idolators said, `Maintaining Al-

Masjid Al-Haram and providing water for pilgrims are better than embracing the faith and performing Jihad.' They used to boast and show off among the people because they claimed, they were the people and maintainers of Al-Masjid Al-Haram. Allah [SWT] mentioned their arrogance and rejection (of the faith), saying to `the people of Al-Haram', who were idolators,

They used to boast about being those who maintained the Sacred Sanctuary. They used to talk about this by night while shunning the Qur'an and the Prophet (SAW). Allah [SWT] declared that faith and Jihad with the Prophet (SAW) are better than the idolators' maintaining Al-Masjid Al-Haram and providing water for pilgrims. These actions -- maintaining and serving Allah's House -- will not benefit them with Allah [SWT] because they associate others with Him. Allah the Exalted said: (They are not equal before Allah. And Allah guides not those people who

are the wrongdoers.) those who claimed they are the maintainers of the House. Allah [SWT] described them with injustice, on account of their Shirk, and thus, their maintaining the Masjid will not avail them." `Ali bin Abi Talhah reported that Ibn `Abbas said, "This Ayah was revealed about Al-`Abbas bin `Abdul-Muttalib, for when he was captured in the battle of Badr, he said, `If you rushed before us to embrace Islam, perform Hijrah and Jihad, we were maintaining Al-Masjid Al-Haram, providing water for the pilgrims and setting the indebted free.' Allah, the Exalted and Ever High, said: (Do you consider the providing of drinking water to the pilgrims ...and Allah guides not those people who are the wrongdoers). Allah says, `All these actions were performed while committing Shirk, and I do not accept the (good deeds) that are performed while in a state of Shirk.'" Ad-Dahhak bin Muzahim said, "Muslims came to

Al-`Abbas and his friends who were captured during the battle of Badr and admonished them for their Shirk. Al-`Abbas said, `By Allah! We used to maintain Al-Masjid Al-Haram, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.' Allah [SWT] revealed this verse: (Do you consider the providing of drinking water to the pilgrims...)"

There is a Hadith (from the Prophet) about the Tafsir of this Ayah that should be mentioned. `Abdur-Razzaq recorded that An-Nu`man bin Bashir said that a man said, "I do not care if I do not perform an action after embracing Islam other than providing drinking water for pilgrims (who visit the Ka`bah at Makkah)." Another man said, "I do not care if I do not perform an action after embracing Islam other than maintaining Al-Masjid Al-Haram." A third man said, "Jihad in the cause of Allah is more righteous than what you have said." `Umar

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admonished them, "Do not raise your voices next to the Minbar of the Messenger of Allah," and as it was a Friday, he said, "but after we pray the Friday prayer, we will go to the Prophet (SAW) and ask him." This verse was revealed: (Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Haram. They are not equal before Allah.) In the same Surah, the Quran confirms:

Allah [SWT] describes the joys and eternal delight He has prepared for the believers, men and women in: (Gardens under which rivers flow to dwell therein forever) for eternity: (and beautiful mansions), built beautifully in good surroundings. In the Two Sahihs, it is recorded that Abu Musa, `Abdullah bin Qays Al-Ash`ari said that the Messenger of Allah said: (Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only

the Veil of Pride of Allah's Face separates the people from gazing at Him, in the garden of Eden.) He also narrated that the Messenger of Allah said: (For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.) The Two Sahihs collected this Hadith.

It is recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said: (Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he emigrates in Allah's cause, or remains in the land where he is born.) The people said, "O Allah's Messenger! Shall we acquaint the people with this good news" He said, (Paradise has one-hundred grades which Allah has prepared for the

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Mujahidin who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allah, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the `Arsh (Throne) of the Beneficent.) Imam Ahmad recorded that Abu Hurayrah said, that the Messenger of Allah said: (If you invoke Allah for Salah (blessings) on me, then also invoke Him to grant me AlWasilah.) He was asked, "What is Al-Wasilah, O Allah's Messenger" He said, (The highest grade in Paradise, it will be for only one man, and I hope I am that man.)

The Musnad contains a Hadith from Sa`d bin Mujahid At-Ta'i, that Abu AlMudillah said, that Abu Hurayrah said, "We said, `O Allah's Messenger! Talk to us about Paradise, what is it built of' He said: (A brick of gold and a brick of silver. Its mortar is from musk, its gravel is

pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.)"

Allah said next: (But the greatest bliss is the good pleasure of Allah) , meaning, Allah's pleasure is more grand, greater and better than the delight the believers will be enjoying (in Paradise). Imam Malik narrated, that Zayd bin Aslam said that `Ata' bin Yasar said that Abu Sa`id Al-Khudri said that the Messenger of Allah said: (Allah, the Exalted and Ever High, will say to the people of Paradise, `O residents of Paradise!' They will say, `Labbayka (here we are!), our Lord, and Sa`dayk (we are happy at your service!) and all the good is in Your Hand.' He will ask them, `Are you pleased' They will say, `Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation' He

Mujahidin who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allah, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the `Arsh (Throne) of the Beneficent.) Imam Ahmad recorded that Abu Hurayrah said, that the Messenger of Allah said: (If you invoke Allah for Salah (blessings) on me, then also invoke Him to grant me AlWasilah.) He was asked, "What is Al-Wasilah, O Allah's Messenger" He said, (The highest grade in Paradise, it will be for only one man, and I hope I am that man.)

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will say, 'Should I give you what is better than all this'
They will say, 'O Lord! What is better than all this' He will
say, 'I will grant you My pleasure and will never
afterwards be angry with you.') The Two Sahihs collected
the Hadith of Malik.

In Surah Ahzab, the Quran confirms:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا - وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا - هُوَ الَّذِي
يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا
- تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا﴾

(41. O you who believe! Remember Allah with much remembrance.) (42. And glorify His praises morning and Asila.) (43. He it is Who sends Salah on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.) (44. Their greeting on the Day they shall meet Him will be "Salam (Peace!)" And He has prepared for them a generous reward.) (Quran 33:41-44)

Allah [SWT] commands His believing servants to
remember their Lord much, Who has bestowed upon them
all kinds of blessings and favors, because this will bring
them a great reward and a wonderful destiny. Imam

Ahmad recorded that `Abdullah bin Busr said: "Two
bedouins came to the Messenger of Allah and one of them
said: `O Messenger of Allah, which of the people is best'
He said: (The one whose life is long and whose deeds are
good.) The other one said: `O Messenger of Allah, the laws
of Islam are too much for us. Teach me something that I
can adhere to.' He said: (Keep your tongue moist with the
remembrance of Allah, may He be exalted.) At-Tirmidhi
and Ibn Majah recorded the second part of this report.
AtTirmidhi said, "This Hadith is Hasan Gharib".

Imam Ahmad recorded that `Abdullah bin `Amr, may
Allah be pleased with him, said that the Messenger of
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Allah, but they will see that as regret on the Day of
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"Allah did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse -- apart from Dhikr, for Allah has not set any limits for it, and no one has any excuse for not remembering Allah unless he is oppressed and forced to neglect it.

Allah [SWT] says:

By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness and in health, in secret and openly, in all situations and circumstances. And Allah says: (And glorify His praises morning and Asila.) If you do this, He and His angels will send blessings upon you." There are very many Ayat, Hadiths and reports which encourage the remembrance of Allah, and this Ayah urges us to remember Him much. People such as An-Nasa'i and Al-Ma`mari and others have written books about the Adhkar

to be recited at different times of the night and day.

Allah's statement: (And glorify His praises morning and Asila) is like the Ayat:

﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ - وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾

(So glorify Allah, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline.) (Qurah 30:17-18).

Allah's statement: (He it is Who sends Salah on you, and His angels too,) is encouragement to remember Allah, i.e., He will remember you, so remember Him. This is like the Ayat:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ - فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا
تَكْفُرُونِ﴾

(Similarly, We have sent among you a Messenger of your own, reciting to you Our Ayat and purifying you, and teaching you the Book and the Hikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me) (Quran 2:151-152)

The Prophet (SAW) said: (Allah says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering.") Allah's Salah means that He praises His servant before the angels, as Al-Bukhari recorded from Abu Al-`Aliyah. This was recorded by Abu Ja`far Ar-Razi from Ar-Rabi` bin Anas from Anas. Others said: "Allah's Salah means mercy." It may be said that there is no contradiction between these two views. And Allah knows best. Salah from the angels means their

supplication and seeking forgiveness for people, as Allah [SWT] says:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ
لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ
وَقِهِمْ عَذَابَ الْحَجِيمِ - رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ
ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

(Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the `Adn Garden which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And ") (Quran 40:7-8)

Allah's statement: (that He may bring you out from darkness into light.) means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and faith. Allah's statement:(And He is Ever Most Merciful to

the believers.) means, in this world and in the Hereafter: in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them.

Imam Ahmad recorded that Anas, may Allah be pleased with him, said: "The Messenger of Allah and a group of his Companions, may Allah [SWT] be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, 'My

son, my son!' She ran and picked him up, and the people said, 'O Messenger of Allah, she would never throw her child in the Fire.' The Messenger of Allah convincingly said: (No, and Allah will not throw His beloved in the Fire.) Its chain of narrators meets the conditions of the Two Sahihs, although none of the authors of the Six Books recorded it. But in Sahih Al-Bukhari it is recorded from the Commander of the faithful 'Umar bin Al-Khattab, may Allah be pleased with him, that the Messenger of Allah saw a woman among the prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allah said: (Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so) They said, "No." The Messenger of Allah said: (By Allah, Allah is more merciful towards His servants than this woman is to her child.)

Allah's statement: (Their greeting on the Day they

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Allah's statement: (Their greeting on the Day they

shall meet Him will be "Salam!") The apparent meaning -- and Allah knows best -- is that their greeting, from Allah on the Day that they meet Him, will be Salam, i.e., He will greet them with Salam, as He says elsewhere:

﴿سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ﴾

((It will be said to them): Salam -- a Word from the Lord, Most Merciful.)
(Quran 36:58)

Qatadah claimed that the meaning was that they would greet one another with Salam on the Day when they meet Allah [SWT] in the Hereafter. This is like the Ayah:

﴿دَعْوَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخِيرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

(Their way of request therein will be 'Glory to You, O Allah,' and 'Salam' will be their greetings therein! and the close of their request will be 'All praise is due to Allah, the Lord of all that exists.')

Allah's statement: (And He has prepared for them a generous reward) means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries

and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man. In Surah Qiyamah, the Quran confirms:

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ - وَوُجُوهُ يَوْمَئِذٍ بِاسِرَةٍ - تَطُنُّنٌ أَن يَفْعَلَ بِهَا فَاقِرَةٌ﴾

(22. Some faces that Day shall be Nadirah.) (23. Looking at their Lord.) (24. And some faces that Day will be Basirah,) (25. Thinking that some calamity is about to fall on them.) (Quran 75:22-25)

Then Allah says: (Some faces that Day shall be Nadirah); which comes from the word Nadarah, which means splendid, radiant, glowing, delighted with goodness, by: (Looking at their Lord) meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhari in his Sahih: (Verily, you all will see your Lord with your own eyes.) The believers seeing Allah in the abode of the Hereafter has been confirmed in the authentic Hadiths from numerous routes of transmission

with the scholars of Hadith. It is not possible to deny this or refuse it. Examples would be the Hadiths of Abu Sa`id and Abu Hurayrah, and they are both recorded in the Two Sahihs. They both mentioned that some people said, "O Messenger of Allah! Will we see our Lord on the Day of Judgement" The Prophet said: (Are you harmed by seeing the sun and the moon when there are no clouds beneath them) They replied, "No." The Prophet then said: (Then you will surely see your Lord like that.)

In the Two Sahihs it is recorded from Jabir that he said, "The Messenger of Allah looked at the moon on a night when it was full, and he said: (Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (`Asr prayer) then do so.)" Among the Hadiths, which Muslim was alone in recording, is a narration from Suhayb that the Prophet (SAW) said:

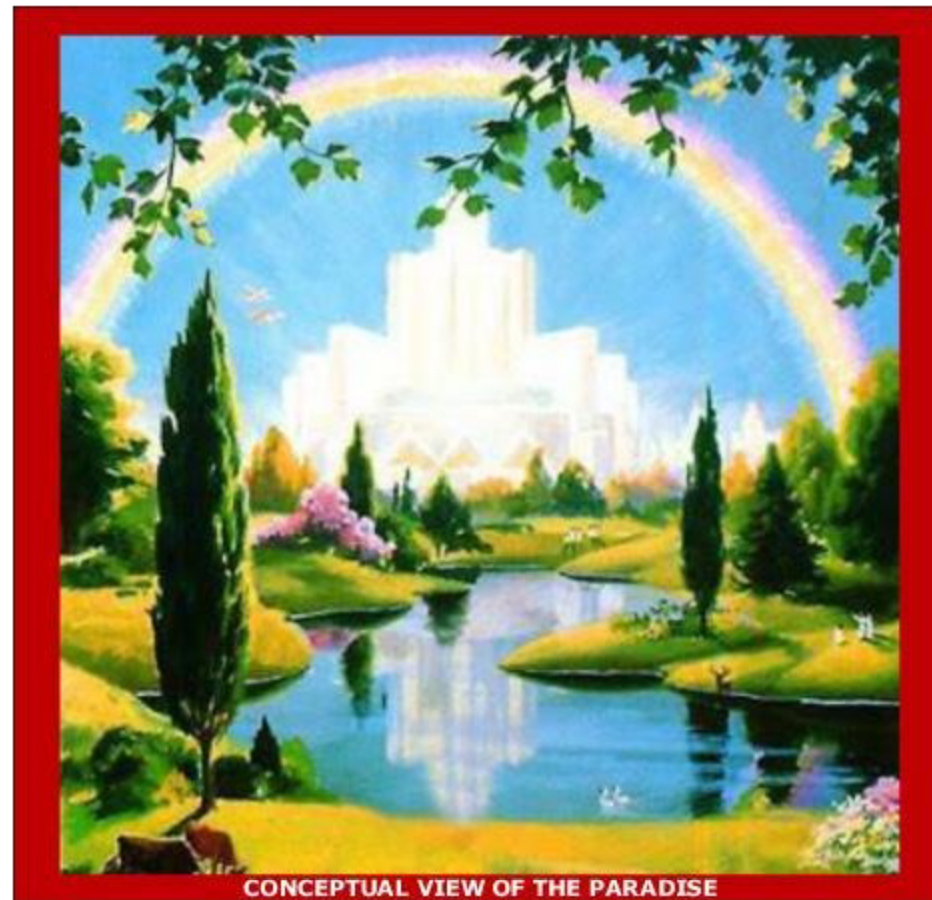
(When the people of Paradise enter the Paradise, Allah will say, `Do you want me to give you anything extra' They will say, `Haven't you whitened our faces Haven't you entered us into Paradise and saved us from the Fire' Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyadah).) Then he recited this Ayah,

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾
(For those who have done good is the best and extra (Ziyadah).) (Quran 10:26)

Also among the Ahadith, which Muslim was alone in recording, is the Hadith of Jabir in which the Prophet (SAW) said: (**Verily, Allah will appear before the believers while He is laughing.**) This will take place on the open plains of the Resurrection place. In some of these Ahadith, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur

in the Gardens of Paradise. If it were not due to fear of taking up a lot of space, we would present all of these Ahadith with their routes of transmission and wordings from those that are in the Sahih collections, the collections of good narrations, the Musnad collections and the Sunan collections. However, we have mentioned this in separate places in this Tafsir, and Allah is the Giver of success. This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allah. It is something that is agreed upon between the Imams of Islam and the guides of all mankind.

Some pictures are inserted herein below for you to reflect on them:



JANNAH

A conceptual illustration of Jannah. The scene shows a calm body of water reflecting a bright light source on the horizon. Multiple vertical rays of light, transitioning from orange at the bottom to blue at the top, descend from the sky onto the water. In the distance, there are dark, silhouetted islands or rocks.

CONCEPTUAL VIEW OF THE PARADISE

Do you want Jannah?

A conceptual illustration for a text-based slide. The background is a clear blue sky. In the foreground, there are lush green leaves and branches, some of which are slightly out of focus, creating a sense of depth. The text is overlaid on this background.

If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins,) meaning, if you avoid the major evil deeds that you were prohibited We will forgive you the minor evil deeds and will admit you into Paradise.

Surah An -Nisa : 31

CONCEPTUAL VIEW OF THE PARADISE



The Gates of Jannah

If anyone amongst you performs the ablution, and then completes the ablution well and then says: I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes.

Sahih Muslim (Book #002, Hadith#0451)

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CONCEPTUAL VIEW OF THE PARADISE



The Gates of Jannah

Narrated Abu Huraira: Allah's Apostle said,

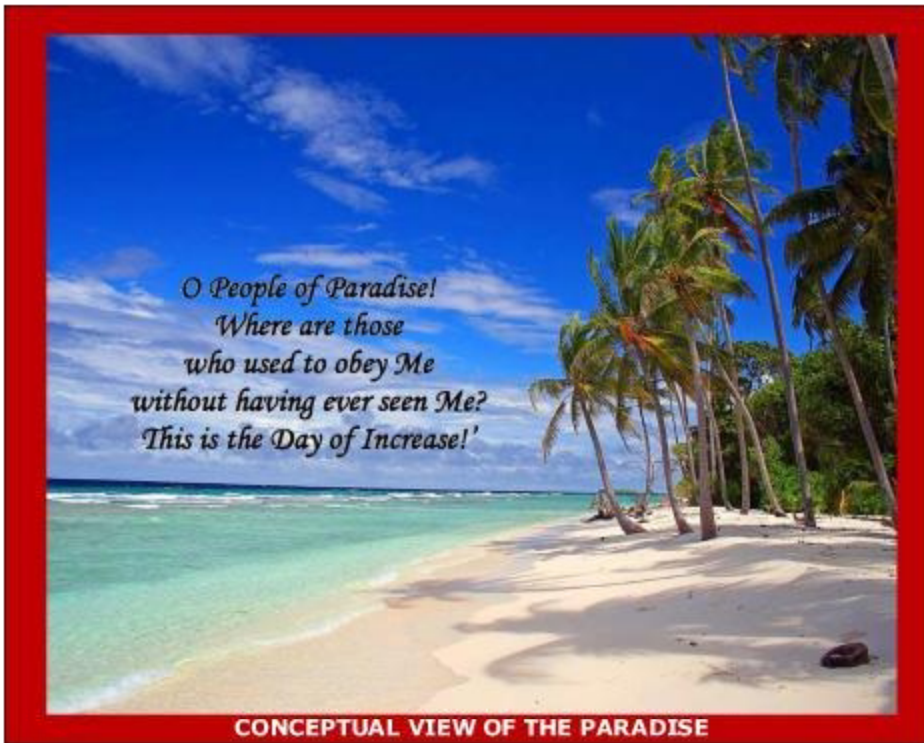
'Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity.'

So, whoever was amongst the people who used to offer their prayers, will be called **from the gate of the prayer**; and whoever was amongst the people who used to participate in Jihad, will be called **from the gate of Jihad**; and whoever was amongst those who used to observe fasts, will be called **from the gate of Ar-Raihan**; whoever was amongst those who used to give in charity, will be called **from the gate of charity**.' Abu Bakr said, 'Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?' The Prophet replied, 'Yes, and I hope you will be one of them.'

Bukhari (Book #11 Hadith #1211)

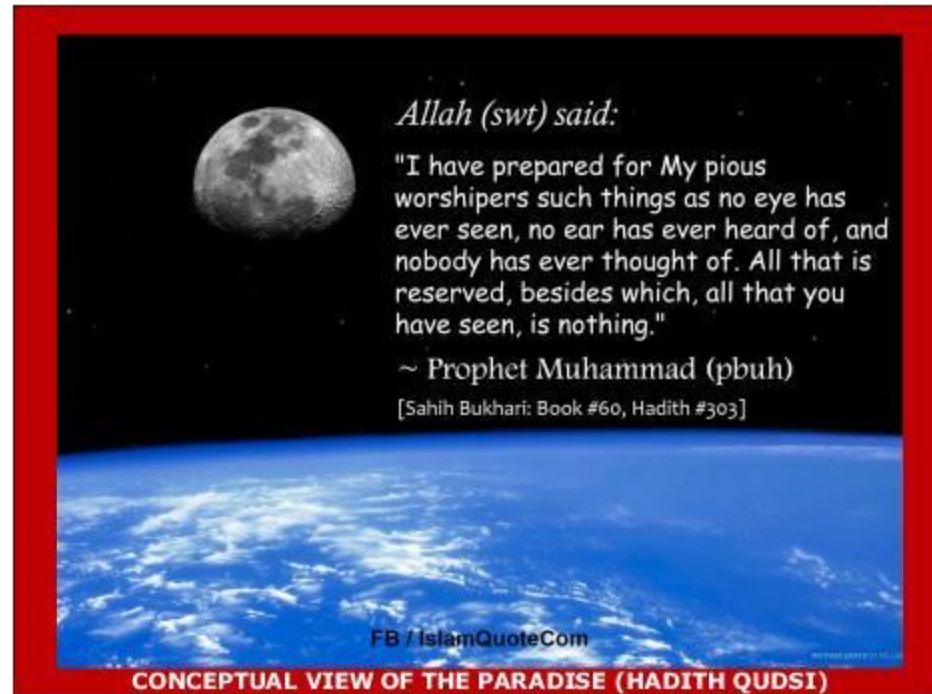
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CONCEPTUAL VIEW OF THE PARADISE



*O People of Paradise!
Where are those
who used to obey Me
without having ever seen Me?
This is the Day of Increase!*

CONCEPTUAL VIEW OF THE PARADISE



Allah (swt) said:

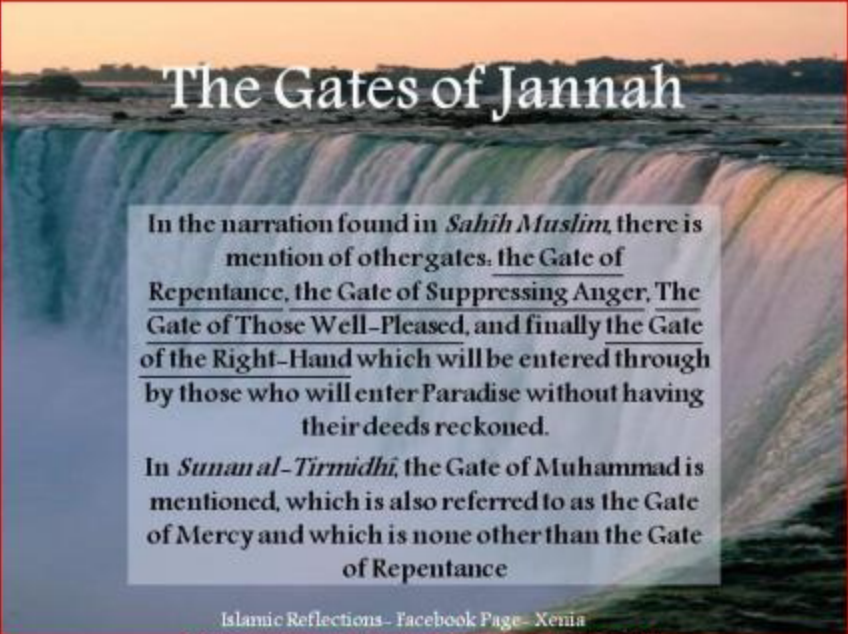
"I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing."

~ Prophet Muhammad (pbuh)

[Sahih Bukhari: Book #60, Hadith #303]

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CONCEPTUAL VIEW OF THE PARADISE (HADITH QUSI)



The Gates of Jannah

In the narration found in *Sahih Muslim*, there is mention of other gates: the Gate of Repentance, the Gate of Suppressing Anger, The Gate of Those Well-Pleased, and finally the Gate of the Right-Hand which will be entered through by those who will enter Paradise without having their deeds reckoned.

In *Sunan al-Tirmidhi*, the Gate of Muhammad is mentioned, which is also referred to as the Gate of Mercy and which is none other than the Gate of Repentance

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CONCEPTUAL VIEW OF THE PARADISE

Allah (swt) said:

"I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing."

~ Prophet Muhammad (pbuh)

[Sahih Bukhari: Book #60, Hadith #303]

CONCEPTUAL VIEW OF THE PARADISE (HADITH QUDSI)

<http://www.facebook.com/islamicpictureoftheday>



Even the most exotic holiday you may have in this world will end soon! Prepare yourself for a never ending holiday... In Jannah!

You don't have to work or pay for any bills there. You won't get bored. You will never get sick or feel sad. You will get anything you desire. No worries!

CONCEPTUAL VIEW OF THE PARADISE



ALLAH
HAS ALREADY WRITTEN
THE CHARACTERS, SCRIPT,
LENGTH & ENDING TO YOUR
FILM. YOU JUST HAVE TO
PUT IN A PERFORMANCE
WORTHY OF
JANNAH

CONCEPTUAL VIEW OF THE PARADISE



CONCEPTUAL VIEW OF THE PARADISE

Path to
PARADISE

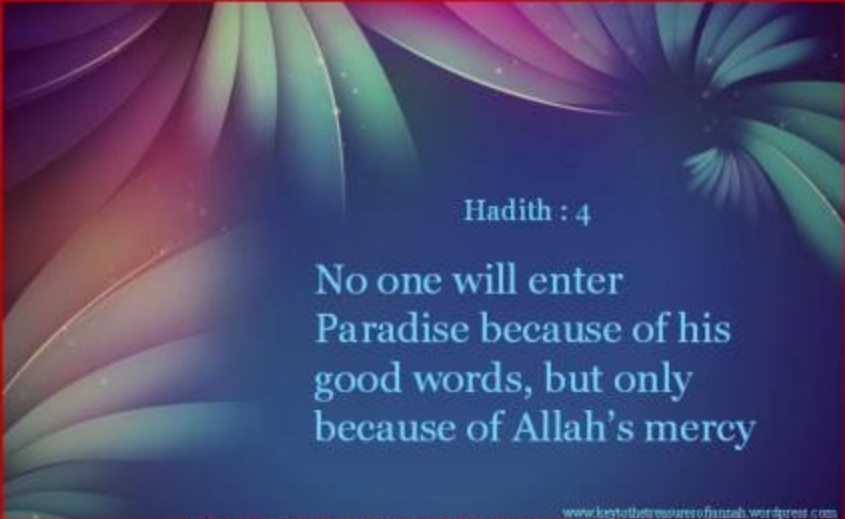
#qumsa

The Prophet ﷺ said: 'I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good. (Abu Dawuud)

Abu Dawuud, Hadith #4782



CONCEPTUAL VIEW OF THE PARADISE




Hadith : 4

No one will enter Paradise because of his good words, but only because of Allah's mercy

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CONCEPTUAL VIEW OF THE PARADISE



CONCEPTUAL VIEW OF THE PARADISE

Path to
PARADISE

#aumSa

Whoever says:
"SubhanAllah Al-A'athim wa
Bihamdihi. Glorified and
Exalted is Allah, The Great,
and with His Praise", a date
palm will be planted for him in
Jannah. (Tirmidhi)

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

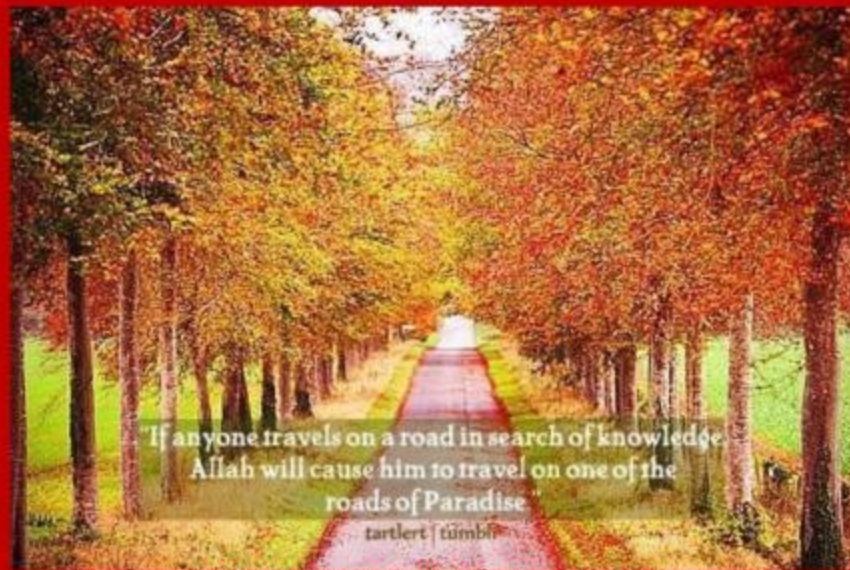
CONCEPTUAL VIEW OF THE PARADISE

FOR HIM WHO
UTTERS SUBHAN'ALLAH,
A TREE IS PLANTED IN
JANNAH

CONCEPTUAL VIEW OF THE PARADISE



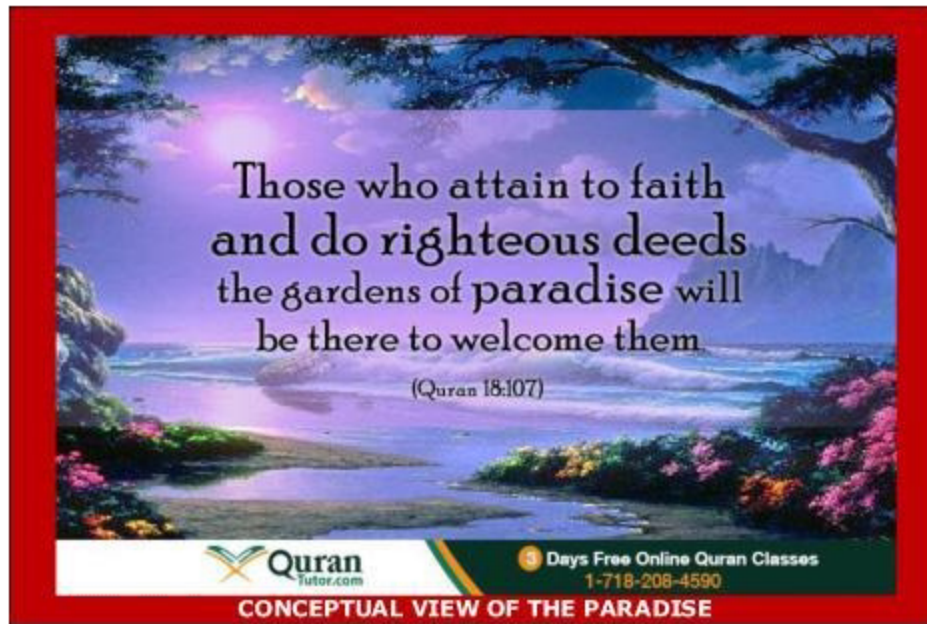
CONCEPTUAL VIEW OF THE PARADISE



If anyone travels on a road in search of knowledge,
Allah will cause him to travel on one of the
roads of Paradise.

tartlet | tumbi

CONCEPTUAL VIEW OF THE PARADISE



CONCEPTUAL VIEW OF THE PARADISE



Abu Sa'eed al-Khudri reported that the Prophet

(SAW) said: ["Allah will say to the inhabitants of Jannah, 'Oh inhabitants of Jannah! They will say, Oh our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your hands.' Then He will say, 'Are you contented?' They will reply, 'And how should we not be contented, oh Lord, when You have given to us that which You have given to no one else of Your creation?' Then He will say, 'Would you not like Me to give you something better than that?' They will answer, 'Oh Lord and what thing is better than that?' He will say, "shall cause My favor to descend upon you and there you shall never be displeased with you."'] (Sahih al-Bukhari, Muslim and at-Tirmidhi)

In Surah Ya-Sin, the Quran confirms;

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ - هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ عَلَى الْأَرَائِكِ مُتَكَبِّرُونَ - لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ - سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ﴾
 (Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. They and their wives will be in pleasant shade, reclining on thrones. They will have therein fruits and all that they ask for. (It will be said to them): "Salam (Peace!)" -- a Word from the Lord, Most Merciful.) (Quran 36:55-58)

Allah [SWT] tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Al-Hasan Al-Basri and Isma`il bin Abi Khalid said, "They will be too busy to think about the torment which the people of Hell are suffering.

Commenting on Allah's statement: ("Salam (Peace!)") -- a Word from the Lord (Allah), Most Merciful); Ibn Jurayj said, "Ibn `Abbas, may Allah be pleased with him, said, concerning this Ayah, Allah Himself, Who is the

Peace (As-Salam) will grant peace to the people of Paradise. This view of Ibn `Abbas, may Allah be pleased with him, is like the Ayah:

﴿نَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾

(Their greeting on the Day they shall meet Him will be "Salam") (Quran 33:44).

There are many Ayat in the Quran describing the most wonderful things in Paradise for the successful believers (men and women) who will be admitted in Paradise, such as: Quran 2: 82; 9: 21; 15:48; 18: 107-108; 44: 56-57; 48; 30: 15; 37: 44-49; 39: 74; 52: 25-28; 83: 34-36; 18: 107-108.

Abu Hurairah reported that the Prophet (SAW) said: ["The (members of the) first group that will be admitted to Jannah will have their faces as bright as a full moon during the night. They will neither spit nor suffer anything. They will have their utensils and their combs

made of gold and silver, and the fuel of their braziers will be aloes, and their sweat will be musk and everyone of them will have two spouses (so beautiful) that the marrow of their shanks will be visible through the flesh. There will be no dissension among them and no enmity in their hearts. Their hearts will be like one heart, glorifying Allah morning and evening."] (Sahih Muslim)

Abu Hurairah reported that Allah's Messenger (SAW) said: ["He who gets into Jannah (will be made to enjoy such and everlasting) bliss that he will neither become destitute nor will his clothes wear out nor will his youthfulness decline."] (Sahih Muslim)

Abu Sa'eed al-Khudri and Abu Hurairah both narrated that Allah's Messenger (SAW) said: ["There will be an announcer (in Jannah) who will make this announcement, 'Verily, there is in store for you (everlasting) health. You will never fall ill, and you will live

(forever) and never die. You will remain young and never become destitute.’] This is explained in the words of Allah, the Exalted and Glorious, in Surah al-A’raf:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تَلَكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

(And We shall remove from their breasts any Ghill; rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.") (Quran 7:43)

Abu Hurairah narrated that the Prophet (SAW) said: ["It will be said to the people of Jannah. 'Oh people of Jannah, eternity for you and no death!' To the people of the Fire (It will be said), "Oh people of the fire, eternity for you and no death!"] (Sahih al-Bukhari)

Abu Hurairah reported that the Messenger of Allah said that Allah [SWT] said: ["I have prepared for My

righteous servants what no eye has seen and no ear has heard, nor has it occurred to the human heart. Thus, recite if you wish, 'And no soul knows what joy has been kept hidden for them.'"] (Sahih al-Bukhari, Muslim, at-Tirmidhi, and ibn Majah, and refer to Surah Al Sajdah, 32: 17)

Sahl bin Sa'd narrated Allah's Messenger (SAW) said: ["A place in Jannah equal to the size of a lash is better than the whole world and whatever is in it."] (Sahih al-Bukhari)

Abu Sa'eed al-Khudri and Abu Hurairah both narrated that Allah's Messenger (SAW) said: ["There will be an announcer (in Jannah) who will make this announcement, 'Verily, there is in store for you (everlasting) health. You will never fall ill, and you will live (forever) and never die. You will remain young and never become destitute.'"]

Abu Hurairah narrated that the Prophet (SAW) said: [“It will be said to the people of Jannah. ‘Oh people of Jannah, eternity for you and no death!’ To the people of the Fire (It will be said), “Oh people of the fire, eternity for you and no death!”] (Sahih al-Bukhari)

We conclude this discussion by reminding us that Allah [SWT] had demonstrated to His Messenger Muhammad (SAW) His Glory and Power and what favours and bounties He has reserved for the believers and grave punishment He has reserved for the disbelievers during his miraculous night journey from Makkah to the Mosque in Jerusalem, and ascension to the seven heavens.

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BACKWORD

Every effort has been made to assure the accuracy of this publication. If, however, any errors are noticed by the reader, we would kindly request notification to be corrected in future editions.

This Book is ended with the recitation of the last verse of the Quran as follows:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ - مَلِكِ النَّاسِ - إِلَهِ النَّاسِ - مِنْ ضَرِّ الْوَسْوَاسِ الْخَنَّاسِ - الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ - مِنَ الْخَبْثِ وَالنَّاسِ﴾

(1. Say: "I seek refuge with the Lord of An-Nas,") (2. "The King of An-Nas,") (3. "The God of An-Nas,") (4. "From the evil of the whisperer who withdraws,") (5. "Who whispers in the breasts of An-Nas,") (6. "Of Jinn and An-Nas.")

Lordship, sovereignty and divinity are three attributes from the infinite attributes of Allah [SWT], the Lord, the Mighty and Majestic. Thus, Allah [SWT] is the Lord of everything, the King of everything and the God of everything. All things are created by Him, owned by Him, and subservient to Him. These attributes are beautifully summed up by Allah [SWT] Himself as the Quran confirms:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission. He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.) (Quran 2: 255)

Allah [SWT] commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws. This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Adam except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allah protects.

All praise and thanks are due to Allah, the Lord the Worlds including all that exist!

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